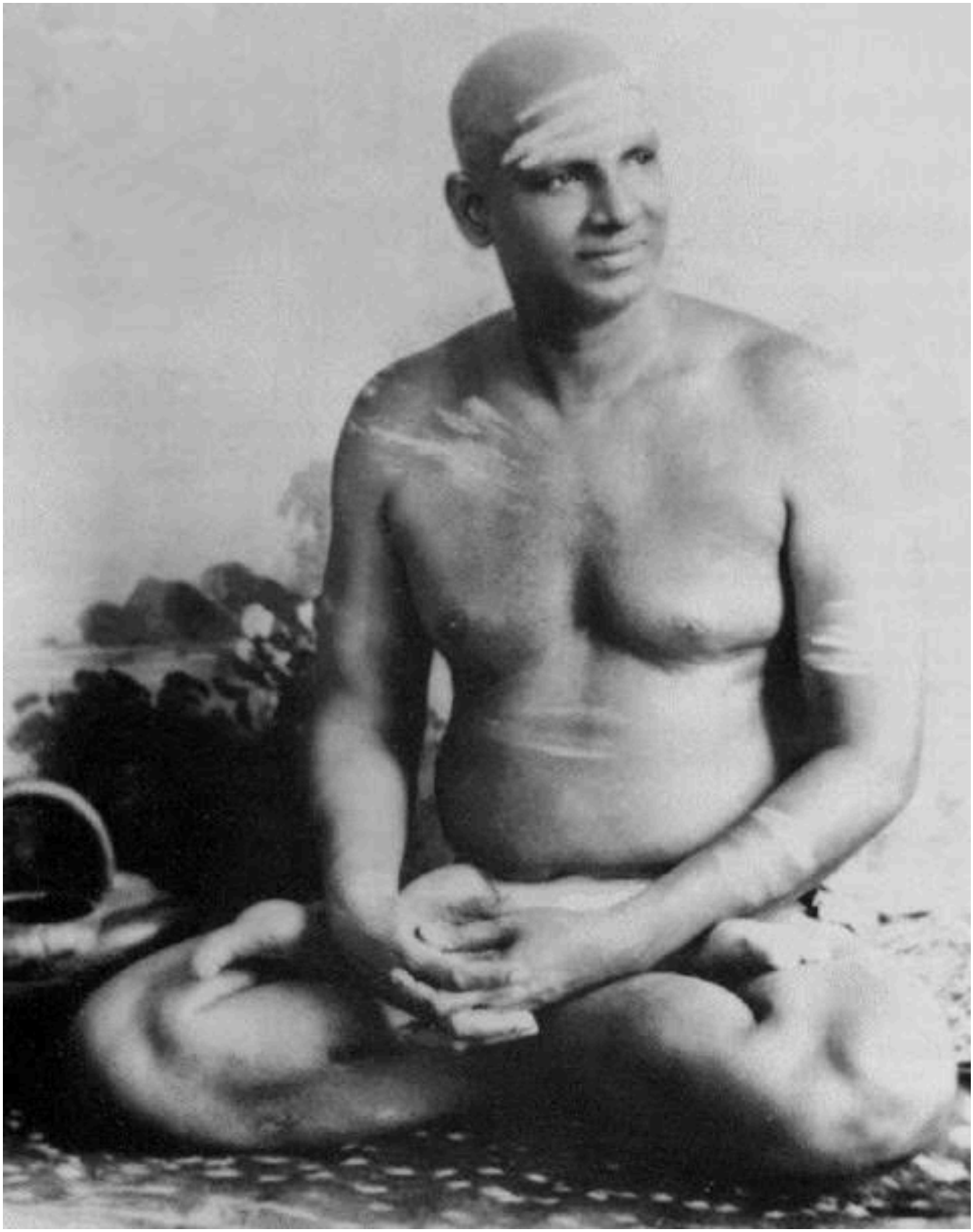

SIVANANDA
MY DIVINE FATHER

By Dr. M. Hafiz Syed M.A. Ph.D, D.Litt.

THE AUTHOR

Dr. M.H. Syed is a man-of-God. He is a religious man in the highest sense of the term, far beyond sects and creeds. He is a Philosopher swimming in the Perennial Philosophy of Supreme Truth. He is a teacher of the Highest Wisdom, at whose feet people belonging to all the religions of the world have longed to sit and learn.

Dr. Syed was for a considerable period Professor in the Allahabad University. He is one of the foremost authorities in Indian Philosophy ; and even after retirement he made available the fund of his knowledge and wisdom to University students, including the students of the Banaras Hindu University, by delivering series of lectures on the Gita and other sacred texts.

He has visited the Sivanandashram on several occasions, and he took an active part in the World Parliament of Religions convened by Gurudev in 1953. The breadth of vision and the catholicity of outlook that are common to both Gurudev and Dr. Syed, have knit them in a bond of great admiration for each other.

Dr. Syed is one of the sincerest admirers of Sri Swami Sivanandaji Maharaj and takes a great interest in the dissemination of spiritual knowledge, Divine Life, to which Gurudev has dedicated his life.

May God bless Dr. Syed with health, long life, peace prosperity and Eternal Bliss.

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MY DIVINEFATHER

By

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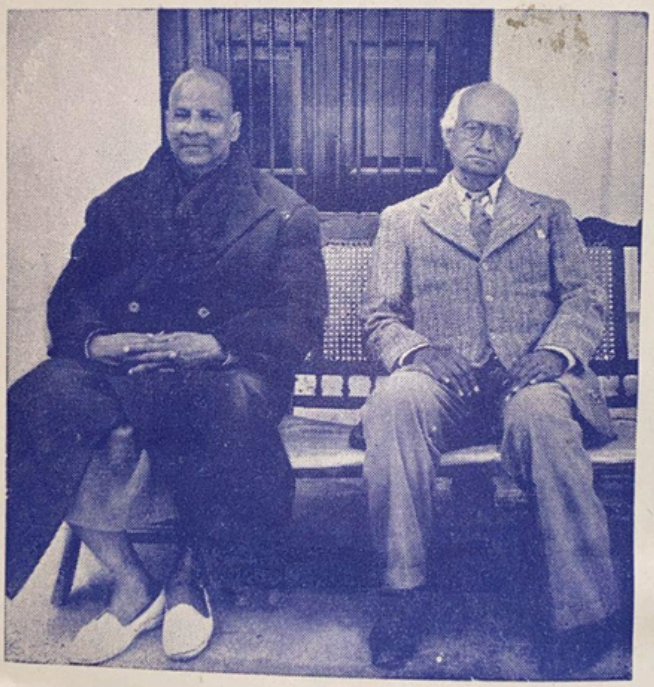

Swamiji with the author Dr. M.H. Syed

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SUPER-HUMAN SERVICE
SINGLE-HANDED

I cannot adequately express my feelingof admiration for the great work that You* have been doing for the revival of spiritual ideals in this fortunate land. You have done more single-handed than many teachers put together. You have created interest in life divine amongst a large number of educated people. in different parts of India. Freedom of India for its own sake minus all the ancient spiritual glory has no value. India is going to play a great part in the future civilization of mankind and therefore it is all the more necessary that her dutiful sons should do their best to disseminate spiritual ideals side by side with political propaganda. I pray fervently to the Supreme Lord of our being to spare you for more years to come so that you may be able to carry on this much-neglected work in our dear land.

—M. Hafiz Syed, M.A., Ph.D. D.Litt.,
Allahabad (University).

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According to the age-long ancient Indian tradition, the Sannyasi, having attained the fourth Ashram, used to renounce everything and consecrate all his energies and devote the rest of his life in the service of humanity in conscious operation with the Divine Will with which he completely identified himself and merged his own will in His Will. Thus he loved all, served all and lived for all. The inner renunciation was everything to him, but he could not possibly transcend the physical environments and his duty to the Dharma and the Society. He fully understood that this outer divine manifestation in the form of this solid seeming world had a definite purpose behind it, because it is the outcome of the Divine Will and the Supreme Ishwara is its chief author and creator. Thus nothing divinely ordinated could possibly exist without His direction. The outer world, transitory and short-lived as it is, could not be neglected. So he, having attained full spiritual illumination, did not run away from this World but tried to serve and improve it as best as he could.

The Service of humanity was a necessary part of his Sadhana. Lokasangrha, the welfare of all beings was the dominant ideal of his life, and so he did not, as it is wrongly misunderstood these days, refrain from social service but always served his fellow-beings most selflessly and disinterestedly. Now if we look at the life and doings of Sri Swami Sivananda we shall find to our great joy and satisfaction that every moment of his life is wholly and unreservedly dedicated to the service of mankind, irrespective of caste or creed. We all know how strenuously, tirelessly and whole-heartedly he has been devoting himself to the dissemination of ancient Indian ideals by guiding numerous aspirants on the path of spiritual development, writing books in simple, intelligible language, free from cumbersome technical words and expression in order to make them accessible to, and to bring them within the easy reach of, an English-knowing gentleman of average understanding.

Whatever we may say against the prevalence of English language in our country, one thing cannot honestly be denied that more than any other language, English has rendered us one great service which we cannot possibly forget. It has played a great part in bringing Indians of various linguistic provinces on a common platform and helping Indians of various parts to know and to understand each other's point of view. It is virtually the linguafranca of the indivisible and United India. An average

Indian, be he a Hindu or a non-Hindu has practically lost touch with the ancient spiritual tradition. It was left to Sri Swami Sivananda to write quite a large number of books, big and small in simple and chaste English, which are read in every part of India by a large number of men, interested in spiritual values.

As a founder of the Divine Life Society, his work is in many ways unique. It is so well-organised that its members in distant parts of India are really knit together in bonds of spiritual comradeship, and they greet each other as brothers and fellow-workers. In obscure corners of India where materialism has its sway today, in those very places one hears the name of God, devoutly and reverently repeated. This is by no means a small achievement and the credit of it all goes to one solitary Sannyasi, Sri Swami Sivananda who may rightly be called the true representative of ancient Rishis in modern times. May his work grow from strength to strength and may he be spared to us for many more years to come to Help and Guide us on the path of spiritual development is the prayer of humble aspirant.

You are the Divine Mother Incarnate, O Worthy Soul !
You are the Bharat Mata, showering bounty and blessings to all,
To bring harmony of heart and the synthesis, all in one, is your Call,
In this sad planet of ours where million beautiful eyes are weeping.

SIVANANDA MYDIVINE FATHER

1. THE SHINING EXEMPLAR

OF LIFE DIVINE

Having been familiar only with the outer world and its multifarious activities, we sometimes forget that over and above this solid seeming world there is an invisible world with an inner government that guides the destiny of the outer world. We find evidences of the existence of Great Ones in past history as well as in the present age. The ancient scriptures distinctly mention the existence of Devas, the Ministers who co-operate with Indra, Vishnu, and other members of the Hindu pantheon.

The Originator and Sustainer of this world cannot leave it alone. He must be interested in its welfare at every stage of its life. Thus we find that in the words of Lord Sri Krishna, whenever there is decay of righteousness and exaltation of unrighteousness, there He Himself comes for the redemption of the world.

There is a spiritual hierarchy of the great saints and sages who lived on this earth at one time or the other. They do not cease to exist when their body comes to an end. They are still living and living much more vividly and consciously and guiding human affairs according to the immutable law of cause and effect. If we look at the history of India during the past few decades, we find that at every critical time there had come a saint or a sage to uplift the undeveloped humanity. Now in accordance with this fundamental principle, more than thirty years ago, Swami Sivananda was guided and inspired by the Great Ones to take up a work which needed a sage of his eminence to guide and instruct his fellow beings of the present age. We all know that he spent a number of his carly years of Sannyasa in

seclusion and deep meditation and thus qualified himself to be a Sannyasin of the highest type. There was no dearth of Sannyasins in our country. Even now there are lakhs of them wandering about in different parts of India, most of them leading self-centred and selfish lives, depending for their maintenance on the munificence of the people. The final stage of life's journey is reached when, after the completion of the third stage, a man renounces the world and becomes a Sannyasin. It is also said in the Upanishads that one can give up the world from any stage of life, whenever one feels dispassion for material things.
A Sannyasin is a free soul, cultivating the virtues of chastity, poverty, truthfulness, and abstinence from doing injury to othets. He gives an assurance of fearlessness to all living beings. No longer bound by any social obligations, he is a living demonstration of the unreality of the world and the reality of the Spirit.

Every stage has its corresponding duties and responsibilities. It is the duty of the student to acquire knowledge, the duty of the householder to serve society according to his capability, the duty of the recluse to lead a life of contemplation, and the duty of the Sannyasin to lead life of purity, freedom, and fearlessness. A Sannyasin is free from all worldly duties. He relinquishes them when he takes the vow of monasticism. He cultivates the Knowledge of Reality and constantly radiates that Knowledge. He is beyond all categorical imperatives; but no unethical action is possible for him. He is the very embodiment of truthfulness, goodness, and fearlessness. He no longer strives for ethical perfection; virtue embellishes all his actions. He devotes himself to the welfare of others without seeking any personal gain. Ethical disciplines prepare one for this highest consummation of human life. The ancient system was sound and holds good even today. He alone is entitled to be' a Sannyasin who has perfected himself in every way, morally and spiritually, and has merged his consciousness with the Divine, and who has no will of his own. He consecrates his life to the service of his fellowmen without any desire for fruit or recompense. He lives in the lives of others, devoting his time and energy to the service of mankind.

Thus we see that by his life and teaching during the last forty years, Swami Sivananda has set up an example of what an ideal Sannyasin should be. If we take a stock of all his doings and numerous services, we find that he has been rendering yeoman services, to the educated people of India and abroad in more than one way.

Treading in the footsteps of ancient Hindu Dharma and acting up to its encyclopaedic religious literature, he has not neglected the service of the different types of people that we find in our midst. We all know that some of the Hindu sacred scriptures are so deep that the most intellectual people find satisfaction and source of inspiration in them. Alongside with it there are less evolved and less intelligent people, for whose sake the same deeper truths have been given in the form of parables, allegories and stories as are chronicled in some of the Puranas.

Now, if we look at the publications of the Sivanand-ashram, we find that Swamiji has written books for children, women, adults and highly educated people. He has not neglected any type of people from his purview of spiritual service. Besides, he has set a shining example to his fellow-Sannyasins as to how they should live and serve others.

We all know how unceasingly he works day and night and earns by the sweat of his brow, and whatever he earns he gives away tu others cheerfully and generously. He keeps nothing for himself. In others words, he lives in the lives of others, and has dedicated himself to the service of his fellow-beings. As a Sannyasin of a high order and as spiritually-illumined being, he looks upon his fellow-countrymen of various castes, creeds and colours with samadrishti. Those who have come in contact with him notice that he treats the followers of various religions who come to visit his Ashram with equal consideration and courtesy. He has no *bheda bhav* in him.

In this present age of secular government, where, it is wrongly presumed that religious values do not count for much, it is surprising to find that in spite of serious efforts made by the high-commands of the secular government, we notice distinct decline of moral values in the daily lives of the officials and the nonofficials of this country. Besides, the Congress Government has been trying to remove distinctions of caste and creed and bring all Indians on a common platform. One sometimes wonders as to whether they would ever succeed in their efforts. However, there is one ray of light that comes from the various Ashrams that are established in different parts of India. By close observation it is noticed that what the Congress people have failed to achieve, some of the Ashrams in India have striven and succeeded in achieving. The Sivanandashram in Rishikesh, the Aurobindo Ashram in Pondicherry, the Ramakrishna Mission in various parts of India and the

Anandashram in Karnatak, have done not a little in rubbing off religious angularities from the minds of peopic who come in touch with these centres. When we visit these Ashrams and closely observe the lives and activities of their inmates, we find that they have actually become frec from caste distinctions and have got themselves rid of religious bigotry. It is high time that the Congress High-command should observe the activities of all these Ashrams and draw a lesson from their activities. The inculcation of moral and spiritual ideals can alone raise the level of Indians. In this regard Swami Siva-nanda's services are by no means insignificant. He lives up to the ideals of Vedanta, has a big heart and is full of love for erring humanity. He does not spare hinaself in encouraging and inspiring them and improving their moral character.

On the eighth of September, 1956, Swamiji would attain the biblical age of threescore years and ten. Those who appreciate him and his services and sincerely feel that he has rendered a great service to the cause of the moral uplift of Indians and the world at large, should join together in a congregation and pray to the Source of our Being to grant him longer physical life of further utility and service.

2. THE IDEAL SANNYASIN

Sri Swami Sivananda is a great Sannyasi who ungrudgingly receives, tirelessly earns and generously gives away all that he possesses. These superb merits will bear amplification we hope.

(a) Swamiji has a large number of admirers and devotees all over the world (without any exaggeration); of their own accord and without any demand or appeal from any quarter they make spontaneous offerings to him as their personal donation and also as a contribution to the Divine Life Society whose branches have spread all over the civilised countries.

(b) Swamiji earns not for himself but for others. He is running an Ayurvedic Pharmacy which turns out pure medicines according to the ancient Ayurvedic system, and because they are correctly and purely manufactured and prove

efficacious, they are a source of income. There is a printing press which prints not only Swamiji's books but some others' also.

His publication department is another source of income. In the words of the 'Light on the Path' Swamiji and his chosen disciples living in the Ashram seem to have killed out ambition, but work as thore who are ambitious. They toil day and night not as men of the world work with a view to build a fortune but in the spirit of service and sacrifice to keep the wheel of life moving.

From whatever sources he receives, he freely and generously gives away to the deserving and suffering people of the world without the least distinction of caste and creed, race or colour. The distribution of all that he possesses takes different shapes. More than 30% of the output of books and medicines produced in the Ashram are given away freely as a gift. A peep into the Ashram expenses reveals that he spends Rs. 750/- a day feeding the Ashramites and guests. Rs. 3500/- are spent on postage stamps alone in a month. Any one can see that his expenditure exceeds his total income. Thus all that he earns, he gives away without keeping anything for the morrow.

In these days of materialistic outlook where Communism and Socialism are fast gaining ground and undermining moral and spiritual tendencies in man, Swamiji along with other spiritual movements in India, has been doing his level best to counteract the sinister influence of materialism by spreading far and wide the essential principles of Divine Life through half a dozen monthly magazines and a dozen new books every year apart from numerous small tracts dealing with Yoga, Bhakti, Vedanta, etc. These publications and magazines have been contributing a great deal to revive interest in spiritual values, in leading religious and moral life.

Swamiji by his selfless service and sacrifice has removed from the fair face of Hinduism the stigma of insularity, indifference to social service. He and his disciples have shown by their everyday life that they have no axe of their own to grind, they live in the lives of others and work ceaselessly for them.

A Sannyasi has to gain nothing from the world. He renounces his rights and privileges. He expects nothing from this world. He lives and moves in our midst only to serve humanity in every possible way.

That is the ideal endowed with which Swami Sivananda has been serving the cause of God and country to the best of his capacities and deserves our undying thanks. For this and other valuable services that he has already rendered to us, his life has become very precious to us, and we pray to the Source of our Being to grant him long life of service and we offer him our respectful felicitations on his 67th Birthday.

3. SWAMI SIVANANDA: A

A PEN-PORTRAIT

There is no religion or system of philosophy in the world which has fully taken into consideration the evolution of mankind as a whole and has laid down rules and regulations for the guidance of every type of human beings who tread the path of worldly and spiritual life. The great Hindu seers always bore in mind the past cycles of mankind through which man has passed and his futurc destiny.

The great law-giver Manu's scheme of life has fully recognised the existence of two paths, or Margas, the path of Pravitti and Nivrirtti, in other words, the path of forthgoing and the path of return.

The human Jiva first plunges heading into carthly enjoyments, experiences pain and pleasure, sorrow and suffering of various kinds, and having found them at a later stage transitory and short-lived, he begins to search for some higher and more permanent values of life. His final satiation turns his attention Godward and he begins to seck lasting values of life. This may be called, is turning out on the Nivritti Marga.

On the basis of this ideal of life, rational and comprehensive as it is, the great law-giver Manu has divided human life on this earth into four stages, popularly called

the student life, the life of a householder, forest dweller and finally Sannyasi-the life of total renunciation and public service.

One, whose mind and body have not been trained and disciplined as a student, can, by no means, be considered qualified to enter into and discharge the duties and responsibilities of a householder where he has to strain every nerve in order to earn his livehhood and maintain his family. Of all the Ashramas, the Grihastha Ashrama is looked upon as of the highest value. Without gaining experience as householder one cannot understand the full significance and purpose of human society and its ethical values.

As soon as a man fulfils his duties and responsbilities as a faithful householder, he is enjoined to withdraw himself from self-seeking activities and devote his time and attention to self-purification and selfless service of his fellow beings. In the words of Lord Manu, in this third stage of man's life *"he is to befriendallcreaturesand thinktenderlyofallbeings.Heistogiveever and take never!"*

The Bhagavat (IV-xiv/41) has laid down the qualifcations for this stage of life in these words: "Even though the Brahmana has reached the stage of same-sightedness when he seeth all with equal eye, and has attained to the peace beyond the turmoils of this fleeting world, yet so long as he weareth any sheath of any place, so long must he help the suffering dwellers of that plane. If he neglects and fails to help the suffering, his virtue of spirit, his knowledge, his super-physical power, his Brahminforce and illumination, gained and stored with so much self-negation, shall pass away from him even as water leaketh out from a cracked vessel."

The successful discharge of the Vanaprastha stage qualifies, the individual for the final stage of Sannyas, renunciation of all worldly connections, wherein are perfected and carried to their finishing the virtues of the forest-dweller and the problems of the spiritual life are solved. The Manu Smriti has put this ideal in these, words: "Having thus spent the third quarter of his life in forest retirement, let him wander forth, homeless, for the last quarter. Let him not wish death, and not wish for life. Let him abide his time patiently as the worker waiteth for the day of wages. Let him behold the subtlety of the Supreme Self by means of Yoga contemplation". *(The Laws of Manu by Dr. Bhagavandas p. 328-332).*

The renunciation of work on the physical plane is the assumption of work on higher planes, all this for the service of the world. The cultivation of love and goodwill to all, the subordination of the personal to the social self, the avoidance of arrogance and invidiousness, the balancing of rights by duties, are constantly insisted on by athe great law-givers of ancient India.

Now when we look at the life of Sri Swami Sivanandaji from his earliest days to the present day we find that, unlike a large number of Sannyasis, who roam about in our country, he has had sufficient experience of Grihastha life, has served as a medical practitioner and then he decided to dwell in retirement, devote his life and energy for the cultivation of higher purpose and finally consecrate his life to the service of his fellow beings, without distinction of caste, creed, sex or colour. More than ra quarter of a century ago, he gave up his avocation as a medical practitioner and retired to spend his remaining days on the banks of the Ganges in the holy land of Rishikesh.

The first few years of life he spent in intense Sadhana, deep study and meditation. Having reached his final goal, he made the service or his lellow beings the be-all and the end-all of his life. A more unselfish Sannyasin we have not yet seen. Instead of devoting all his time in divine contemplation and enjoying the bliss of communion with the Higher Self all the time, he devotes all his time and energy in working for the commonweal. Having freed himself from all attachments he thinks of nothing else than the service of mankind. He is ever ready to share with all his knowledge, his experiences and his spiritual enlightenment. He is not only bearing in mind sufficiently advanced and well educated Indians but also the good of his less fortunate brethren, who are not in a position to be benefited by others.

Swamiji is quite alert and vigilant and knows what is going on round about the world. He has an unusual insight into the spirit of the age in which he lives. He knows all that is happening in this country and abroad and is quite familiar with the present condition of the Hindu Society. He is fully aware that lakhs of Sadhus and Sannyasis live at the cost of, and supported by their countrymen and that yet they do not think of them and their well-being in any way. Some of them are quite content with their self-improvement, never thinking of the weal and woe of the social order of which

they are an integral part. Thought of serving others hardly occurs to them. They are self-sufficient and self-centred. At the present moment the Hindu society urgently and badly needs the services of selfless, moral preceptors who may go about instructing people in the laws of their elementary Dharma.

It stands to the eternal credit of Sri Sivanandaji that he only recently called a conference of a large number of Sadhus in Rishikesh to consider the ways and means of improving their lot and awaken in them a sense of duty which they owe to the rank and file of the people of this unhappy land. We have reason to believe that under the inspiring guidance of Swamiji this conference will bear fruit and will be of real service to the Hindu Society. This is one of the many types of services which he has been rendering to our country. He runs a medical dispensary in Rishikesh at his own cost where poor people are freely treated. He is the founder and conductor of the monthly magazine "The Divine Life" through which he influences a large number of people and creates in them an interest in moral and spiritual life.

He is the founder-president of the "Divine Life Society" which has a large number of branches in various parts of India and is doing real service to the cause of religious revival in this land. Lastly, he has been serving the English knowing people here and abroad through his numerous pamphlets and books which are widely read and appreciated in different parts of India and the outside world. He writes both for the learned and the common man. A man of average intelligence and a mediocre can also be benefited by his writings. His small booklets such as "Upanishads for busy people", "Advice to women", "Pearls of wisdom", "Sivalila", "Synthetic Yoga" —a list too long to be given here-are accessible to, and understood by a large number of English knowing people. Thus it may be seen that he has not spared himself at all and is ever thinking of and writing for the benefit of the various sections of the Hindu Society. In one word, it may be summed up thus: he is one of the very few Sannyasis in this country, who truly lives in the lives of others and who has done not a little in reviving and popularising religious and spiritual ideals in this vast subcontinent.

It is in the fitness of things that his entrance into the holy life of Sannyas should be celebrated with utmost gratitude and veneration. We pray to the Eternal Source of our being to afford Swamiji more and more time and energy to be of still greater

service to the land of his birth, Bharata Mata, who has reason to be rightly proud of one of her most illustrious and distinguished sons.

4. MODEL FOR EMULATION

Sri Swami Sivananda's seventy-first birthday is full of significance for his devotees and admirers. Having completed the Biblical age of three score years and ten, he has entered in the last stage of his life which we hope and pray will take him on to the hundred years. All the ancient Rishis attained not only a century but some of them exceeded this limit as well. His great services and achievements of spiritual ideals are too well-known to need any elaboration. It strikes me to mention only two glaring facts of his consecrated life.

We all know that there is no dearth of Sanyasins in this sacred land of ours. These Sanyasins having put on yellow garb do not discharge their duties as men of renunciation as well as they should. They are so self-centred that they think of their own comfort and ease and perhaps their personal salvation than anything else. They have not learnt the highest ideal of a Sanyasi, namely, to live in the lives of others and think less of themselves and more of others. That is why most of them are not held in high esteem by the educated people oi India. They are treated more as drones and sinecures than useful members of society.

As a contrast to innumerable Sanyasis roaming about in the various parts of India, the exemplary life and wonderful career of Swami Sivananda stands out glaringly as model for others to follow. He has been cuntributing numerous articles to almost every magazine and periodical bere in India and abroad. More than this and morecenspicuous than this, he stands out as a shining light, which has translated and interpreted a great number of the sacred scriptures of the Hindus in simple, forceful English. One great merit of his translations of the Upanishads, the Gita and the Brahmasutras has been this: Some of the oriental scholars in India and elsewhere have translated these books in their own way and have confined themselves to the outer meaning of the bare text, altogether forgetting that these texts have dual meaning, inner and outer. The sacred scriptures of ancient Hindus cannot be

understood fully by those who have not learnt to dive deep into their own Self. Swamiji is one of those few Sanyasins in India who has not only the gift of gab and knows the art of writing, but is fully alive to the spiritual values of life and he is, therefore, in a position to understand and interpret the text of sacred scriptures better than others. Therefore, his contribution to the sacred scriptures stands out as unique and remarkable. May Swamiji attain his Shatabdi (centenary) and continue inspiring and guiding the erring humanity for another thirty years to come: this is the heartfelt prayer of a sincere devotee and admirer.

5. SIVANANDA'S SERVICES

TO THE COMMON MAN

According to Manu Smriti the successful discharge of the duties of the Vanaprastha stage qualifies the individual for the final stage of Sannyas, renunciation of all worldly connections, wherein are perfected and carried to their final finishing the virtues of the forest dweller and the problems of the spiritual life are solved.

Having thus spent the third quarter of life in forest retirement, says Manu, let a Sannyasi wander forth, homeless for the last quarter. Let him not wish for death, nor wish for life. Let him study Brahinan in all its forms everywhere, in the things of nature, in the intelligences and beings that rule those things in himself as taught in the crowning teachings of the Scriptures.

As a Sannyasi has to renounce everything, and desire nothing for himself, all his actions are really an offering to the Supreme Reality to whom he has dedicated his life.
Like the Suryanarayan he gives everything to others and takes nothing from them. All his energies, physical, mental and spiritual are placed at the service of those who need them. He serves because it has become a part of his nature to do so, as Swabhava.

If this ideal laid down by man in ancient time were borne in mind and practised by the numerous yellow-robed mendicants spread practically all over India, these Sannyasis would have not only maintained the prestige of their venerable caste but would have also served the various causes of their country which urgently needed their service and support. One of the causes of the downfall of our nation has been the deterioration and slackness of the rank of Sannyasis, whose one aim in life has been and should be service of all without any distinction of caste or creed. To him rich or poor, great or small are alike. He loves all and lives for all.

Now if we look at the eventful life of Sri Swami Sivananda of Rishikesh we find that he is one of those few Sannyasis of India, who has been living the life of a true Sannyasi renouncing everything and serving all who come in contact with him without any recognition and appreciation.

Swamiji's *SAMA DRISHTI* is unique in many ways. He treats all alike and is more anxious to help the poor and the needy. He does not wish to serve only the elect few but all, the common run of humanity.

His writings are couched in simple, plain and lucid language. The recondite and abstract teachings of Vedanta philosophy, he has explained in such a simple form that a common man of ordinary education can easily comprehend. His activities are not only vast but varied also. There is no department of life to which he has not paid his due attention.

There are many Sadhus and Sannyasis who underrate the value and importance of physical body, but Swami Sivananda, knowing as he does the verdict of Manu who says "physical body is the basis of all Dharma", he has constantly been warning his followers to take good care of their physical Upadhis. He, unlike other wise men, rightly emphasizes that in order to keep the body in a healthy condition certain hygienic rules should be observed, certain asanas should be practised every day in order to keep the body in a fit and sound condition without which no spiritual Sadhana is possible.

He has not neglected the welfare of women-folk. He his laid down certain ways of life for them also, and has not excluded them from his purview of service and Sadhana.

For the sickly people who have fallen prey to this, that or other disease, he has started a very reliable and clean pharmacy where properly tested herbal medicines according to recipe of ancient Ayurvedic system, are prepared and sold to the general public at a reasonably moderate price.

Having realized the great importance of social service and educational expansions, Swamiji has not lost any time in organizing the Sannyasis of various sects and enjoining on them the need of reforming and preparing themselves for the service of their country.

Realizing the grave danger of religious conflict that has been tearing India into pieces due to sharp misunderstandings of the essential basic principles of the various faiths found in India, he has convened on a smaller scale a meeting of the fellowship of faiths and is going now to convene on a larger scale a great parliament of religions, the objective of which would be the correct understanding of each other's point of view in matters religious.

Lastly, Swamiji's contribution to the resuscitation; revival and propagation of ancient Hindu thought in the spirit right is too well known to need fuller description. As far as l know there is not a single aspect of ancient Vedic and Brahmanic thought which he has not explained and expounded in a simple, homely language sufficiently intelligible, to a comman man. Swamiji very wisely intuits and foresces through his vision the need of the time and what ails, the erring humanity.

In answer to a question as to why God creates rogues he says: As this is a relative world, there must be rogues and honest men. A rogue is not an eternal rogue. A rogue is the saint of the future. Roguery is a negative virtue. It is not a separate entity. Honesty will have ro existence in the absence of roguery. The raison detre of roguery is to glorify honesty. Roguery and honesty are the obverse and reverse of the same coin. They are mental creations only. Even a rogue has some virtues. There is neither

absolute roguery nor absolute honesty. God himself plays the part of a rogue in the world's drama for His Lila, There is neither John nor Peter.

Similarly in answer to, another question as to why there should be evil he says:-This is the same question which still remains unabswered by sages, Rishis, Acharyas and philosophers. Do not put this question now. You cannot understand it now in your present stage of evolution. It is inexplicable, inscrutable, Anirvachanceya Maya: Brahman or God only knows. "You will understand it only when you get rid of Maya, when you attain the knowledge of Brahman. This question is put in another way also. Why God created this universe? Nobody knows the why and how of this universe. Don't rack your brain on this point now. You won't get an answer; You will only waste yeur energy. Try to go beyond evil. There are ways. Know them and exert yourself.

6. SWAMI SIVANANDA AND THE WORLD PROBLEMS

Much has been said, sung and written about Swami Sivananda's multifarious activities and services rendered to the cause of suffering humanity. It is difficult to find an aspect of his life which has not already been discussed and elaborated in the press and on the platform.

There is one aspect whick occurs to me to need stressing a certain amount of exposition. It may frankly be admitted that no originality is claimed for elaborating this theme. Directly or indirectly some of the problems which are proposed to be discussed are already touched upon by one writer or the other.

Let us see what are the outstanding problems of the modern world which need more light and guidance.

The problems of nationalism, capitalism and militarism are drawn from the same source, namely, complete perversion of facts and misunderstanding regarding the

principle that underlies our common humanity. The moment this fact of the brotherhood of man and common humanity which is shared by all, is clearly recognised and realised by the modern people of this distracted world, the complex problem of separate nationalities based on unessential differences, the desire for acquiring and hoarding wealth for the satisfaction and pride of separate individuals, and the inhuman craving of one nation to destroy another in order to gain supremacy over it-these and. similiar problems that tend more to disintegration, disunion, separation of man from man-can be better solved if nations of the world do not pay a deaf ear to the warning and message of the sage of Ananda Kutir. Swamiji says "Nationalism, capitalism and Militarism must perish. Humanism, humanitarianism based on the Vedantic principles of the unity of one life should take their place."

Another crying need of the modern age is the perpetuation of permanent peace on this earth. Swamiji thinks that peace would never dawn on this earth so long as we seck it from external agencies, perverted sources and not from common understanding and mutual agreement. All these may be good in their own way. But they do not touch the heart of the matter. Recognition of common humanity, common interest, desire to live and let live as we all share one life, alone would inspire the contending parties to come to an agreement and cease from shedding each other's blood. Swamiji thinks that there is no other way to perpetual peace in this world.

Although we are living in the age of reason and scientific progress of all kinds, we have not ceased to wrangle over religious grounds, more especially in the Eastern countries where people are still living and working under the domination of religious creeds. Swamiji, as a representative of ancient Rishis of India, vividly realised through his divine vision what Sri Krishna taught five thousand years ago that God is one and all His creatures are akin to each other, knit together by common bon i of common spirit. By whatever form man may worship God he attains Him through service, prayer and devotion. The words of Sri Krishna are still ringing in our ears. Hc said, "However men approach me. even so do I welcome them, the path men take from every side is mine, O

Bharata". This is the basic reason of the essential unity of all religions and different paths leading to God. Swamiji says in clear language, "Every citizen of the world

should feel necessity of the unity of religions, which will have along way towards the peace of the world. This is a diverse world with various peoples of different temperaments and varied views. But there is one common consciousness of the Immortal Soul in all beings. The basis of the unity of mankind must be spiritual. Then alone will unity be everlasting.

Thus we see that Swamiji's conception of Vedanta is not only theoretical and speculative but intensely practi cal and attainable. He says that "Vedantic ethics should be properly understood and put into practice by all". This alone will contribute to peace, universal love, unity, proper understanding, world harmony and brotherhood of mankind. This alone will put an end to the manufacture of atomic bombs and machine guns.

7. MY VISIT TO SIVANANDASHRAM

My long cherished desire to see the Sivanandashram at close quarters was fulfilled when I visited it on the Ist of February 1951. I was gratified to see the working of this Ashram, the atmosphere of which I found surcharged with what is called liberty, equality and fraternity'. There was no trace of priestly dictatorship, nor any 'rhallow of unapproachable divinity embodied in the Guru of the Ashram. Swami Sivananda's fascinating and sociable manners, his utter humility and self-forgetfulness, were unforgettable things that I have ever noticed in any Ashram which I have visited uptill now.

What he has been preaching through scores of books, pamphlets, magazines I found then translated in his everyday life. He made no distinction in his daily dealings between high and low, great and small, learned and ignorant. He treats them all alike as his equal friends and children. His very look inspires confidence in every heart which yearns to greet him both as a father and as a mother, his tenderness being so motherlike. It will not be an exaggeration to say that his whole being is an embodiment of love, sociability, friendliness, generosity and utter humility. To quote asacred scripture, he is a 'true Brahmin' in the sense that he is a 'friend of every creature'.

While I was going round the Ashram, a separate hut was pointed out to me where a leper was kept for treatment: he was picked up from the street where he was lying in dying condition. The Ashramites treated him with as much care as they treat a member of their own Ashram. He was nursed and brought back to health. This is. not a solitary example of the selfless service which the young and old Brahmacharis and Sanyasis are rendering to the suffering humanity. I found the desire for service uppermost in the hearts of all the inmates of the Ashram. To them, literally speaking, *work was worship.*

In one of the temples attached to this Ashram I noticed that Akhanda Kirtan (unremitting recitation of God's name) and Japa was going on and yet those who recited the Mantras by word of mouth were also doing something with their hands as well.

This Ananda Kutir Ashram is situated in Muni-kireti, two miles away from Rishikesh town, just on the bank of the holy Ganges whose waters are as transparent as a glass without any mud or sewage as one notices in the Gangetic plains. There are a number of terraced buildings in which various departments of the Ashram are housed. Swamiji himself has a room and a verandah by himself where he spends his leisure moments and takes his rest. Every Sadhaka, Brahmachari and Sanyasi is assigned a separate room. They all have to dine together in the dining room. The quality of food served in the dining hall was nourishing and sufficient in quantity. About two hundred persons have a hearty meal every day. The kitchen is in-charge of some Sadhaks who attend to the drudgery of kitchen work most ungrudgingly.

The cleanliness of pots and pans is simply exemplary. There are guest-houses for visitors whose comforts are carefully attended to. There is a big room where Swamiji sits and attends'to his daily office work, and a number of Sadhaks sit and work with him in the same room. There are eleven typewriters which are constantly at work.

The government has provided this Ashram with a Post Office but the work is so heavy that three persons of the Ashram assist the Sub-postmaster to complete the postal work every day.

There is a room assigned to Sivananda Pharmacy where quite a number of specific medicines are made under the strict supervision of a Swami who is an expert in Ayurvedic knowledge. Every ingredient used in this pharmacy is pure, genuine and reliable. I had an occasion to see the working of this Pharmacy.

Sivananda Hospital: Both the indoor and outdoor patients are treated by an expert allopath, homeopath and an Ayurvedic physician. When occasion arises beds for indoor patients are provided who are carefully nursed and treated.

Library: There is a library attached to the Ashram containing a few thousand books on various subjects.

Museum: The most interesting and perhaps the first of its kind is the Yoga Museum where models, designs, charts, maps relating to Yogic Sadhanas and illustrative paintings are exhibited. The articles are properly arranged for the benefit of visitors who can get a bird's eye-view of all its symbolic and allegoric significance. There is one Sanyasi who is quite well-versed in the Vedantic lore, acting as an in-charge of this museum. It is he who explains the purpose of this museum and the meaning of all that it contains to every visitor. I learnt many things which were unknown to me so far by the charts and plans which were exhibited there.

Last but not the least in importance is the poor-feeding which one notices almost every day; soon after the Ashramites finish their meals the poor beggars and destitutes (who are so numerous in pilgritnage places) are properly, fed by this Ashram. It will be news for some to know, that thirty-three per cent of books published by Swamiji are given away as free gifts to various scholars and aspirants in India. It was both pleasure and profit to have found an opportunity of visiting this Ashram which is doing such an excellent work in the cause of suffering humanity. The inspiring and guiding spirit of this Ashram is Swami Sivananda himself whose one aim and end in life is to raise mankind from animality and from humanity to divinity. He has no desire of his own. Whatever he earns he spends on the upkeep and welfare of the Ashramites and really keeps nothing for himself. His needs are very simple. He is a living example to lacs of Sanyasis and Sadhus who are found all over India. A Sanyasi has to live for others and not for himself. So does Swamiji. We need more Sanyasis like him in this unfortunate land.

8. THE PATHWAY TO REALISATION.

There are certain things that come uppermost to my mind. One is, for what purpose do we come here to this sacred place? Have we ever given a thought to the purpose and object for which we come to this place and to the holy feet of His Holiness Swami Sivananda? Some people have rather vague ideas of what is called spirituality. I have often seen some of the writers and speakers confusing the word spirituality' with 'spiritualism, altogether forgetful of the fact that spiritualism treats of a lower psychism and Siddhis whereas spirituality stands for a higher understanding of spiritual values. There is difference between them in English language. If you look into a dictionary, you will find that there is difference in meaning between the two words. You will find a correct definition or estimation or understanding of the word 'spirituality' in the Upanishads and the Bhagavadgita. Now the essence, the quintessence of all the Upanishads is simply this. They point out that the outer phenomenon is an illusion, and underlying it there is the unchanging Reall What is the chief characteristie of that Reality ? It is One The Upanishads say, "It is one without a second. That fact every aspirant on the path of spirituality has to clearly grasp, viz: there is one Atman. Both the Dvaita and Advaita Vedant recognise that Reality, whereas Advaita says there is one supreme Reality without a second. They are not my words, they are the words of the Chandogya Upanishad. "He is one without a second," and how could there be two? I for one cannot. understand how there could be two Realities. There can only be one. Reality, and that Reality, as Swami Sivananda, has emphasised off and on in all his writings, is One. So what are we to do now? Are we to run after shadow or seek the Reality? That is the question which should be uppermost in our mind. Another question that should arise in our mind is " Why should we seek that Reality? Why should we try to become one with It, although in reality, according to the ancient sages, we are already one with It. There may be outer differences. There may be outer sense of separateness, but so far as the actual Reality is concerned, there is no difference whatsoever at all, and so you and I live and move and have our being in It.

Now what is the obstacle in our way to that Realisation? That too you will find sufficiently elaborated in almost all of Swamiji's writings. But why should we not

realise as quickly as we wish? The answer is simply this. The Guru has done his part. He has pointed out the path, with all its ups and downs. But the Guru cannot realise It for yourself or myself. No Guru has ever done it, nor, any Guru can do it. His duty is simply to point out the path to help you here and there when you fail or falter. Everyone individually, separately, has to tread the path according to the laws laid down by all the saints and sages of the past and the present age. So the first thing that we have to grasp is the fact that we have to tread the path alone. At the present moment, everyone sitting here, man or woman, thinks that he is separate from the other. Yes. We are separate in. a way, but not essentially. As -you already know, the characteristic of the Spirit or Purusha is oneness, unity. The characteristic of Prakriti is separateness. Matter divides, separates, disunites. The Spirit unites. We have been identifying ourselves, for lives together in the past, with the different bodies which we have, physical, mental, astral and so on. We have got several bodies, *Annamayakosha, Pranamayakosha, Manomayakosha, Vijnanamayakosha and so on according to Vedanta.*

But again, to come back to Swami Sivananda, he published a pamphlet some years ago and the subject of that pamphlet was " Who am I?" Before treading the path, before undertaking a journey you have to find out where you have to go and how to go. If you have to travel abroad, you try to get necessary information about the routes that you are going to take leading to your destination. Similarly you have to take into consideration the path pointed out by the Gurus. I just told you that we have been identifying ourselves repeatedly, in so many past lives, with our bodies, We look upon our bodies as our own Selves. But that is not the fact. Who can prove it that its not a fact? Nut the Guru, not Gods, but you yourself, and how? By means of self-analysis and self-investigation- the things with which we are not familiar, or the things from which we generally run away, fight shy of. I have told you in the beginning that we have to do the work of treading the path. No other person can help us. I speak without the least fear of contradiction, I have done it myself. I have sat at the feet of so many Gurus, and I told you no Guru can do it for you. If you are hungry, you have to eat yourself. Therefore, what we have to do is to learn the art of self-analysis, self-investigation. Who am I? Am I this body the senses, the mind or the Buddhi? Ask yourself and the answer comes. At the end of your search you will come to this conclusion that you are not these, but there is something in you which is conscious, which is self-aware, of which you are all the time aware and should be

aware at every moment of your life. Your mind is preoccupied with things of outer life, with the objects of senses, and you do not care to sit for a while and think of the subject. All the time, speaking philosophically, you are thinking of the objects and not of the subject which you really are. If you really feel who you are and what this (L'is, then a different kind of life begins to dawn upon your mind. You have got to organise and regulate your life according to the conviction that you are the subject. You are a conscious being who shares divine life and therefore essentially you are Satchidananda, and in order to attain that happiness, that immortality, that knowledge, you have got to make certain sacrifices, you have got to discipline yourself, your body, your mind and all that belong to them and then you may be said to tread the path; and attain that unity and that Reality of which you are essentially a part. That is spirituality.

I have given you some faint idea of what is spirituality from the point of view of the great sages of the East. Now what are we here for? Everyone of us who comes here either comes here with the object of getting something out of Swamiji, a child, a position, a rank, a recommendation. That is the lower kind of motive. There are others who come for higher purposes, namely to get his guidance for treading the path of spirituality. Now I find in this great Ashram there are people who are leading a life of self-dedication and consecration to the Divine. They are most worthy people and they must be respected. I find from my third visit to this Ashram that there are people who are all the time busy in serving others unselfishly, sacrificing their comfort for the sake of others. So far so good. I find people who are religiously inclined and they take up some books to read. May I most respectfully remind you all that three things are necessary in order to realise the highest Self of unity? The first is study, Swadhyaya, as it is called. And the second thing is service, and the third and most important thing is meditation. These are three things. I have just hinted to you that if you want to go to a new place, you first find out the routes and timings of the train, ship or plane. Similarly, a spiritual aspirant must know the map of life, whence he comes, whither he goes and what is his goal. Therefore, it is necessary that one must know the theoretical side of things which he is going to put into practice in life. Who is an authority on it? All the saints and sages, the Upanishads, the Gita, the Ramayana, the Mahabharata. There you find a sort of map of life. But mere mention of their names is not enough. We must study the complete Hindu way of life. I find many people who are very good at Kirtan, Bhajan, and

sometimes even in meditation, but they lack ordinary simple knowledge of the map of life. I give you onc example. I come across very few people who know the working of the law of Karma, the law of cause and effect. Because they do not understand it, they do not know it, therefore they are full of doubts, despair, mortification. Sometimes when something unforeseen happens, they are winnowed like a chaff. But one who understands the working of the immutable law, understands everything in its right place, Sthanya as it is called in Gita The moment you have made up your mind to tread the path, you must remember that the great ones expect you to pay off your debts to the uttermost farthing. I shall give you an example. There were certain sages only a few years ago. Everyone suffered intensely. Take Shri Aurobindo, Ramana . Maharshi, Sri Ramakrishna Paramaliamsa. They all suffered physically. Has it ever occurred to you as to why they suffered? They were perfected beings, Jivanmuktas, yet they suffered, because they were going to become freer than before and therefore they must pay off all their old Karmic debts. If you tread the path and yet you suffer, you must understand that is is a part of the scheme of life. Nature demands that you must pay your debts. Therefore, one should understand the working of the law. For instance, I meet my Hindu friends who say it is my Karma. But they do not understand its working. Some people say that Karma is fatalistic and paralysing. Karma destroys all human will. They do not understand it. If you understand the working of the law of Karma, fifty percent of the problems of your life is solved. Similarly the fact of re-incarnation. I was, I am and I shall continue to be. That gives you perfect peace and a sense of security. The mere change of one garment does not put an end to your existence. That is a very great satisfaction. Similarly the third thing which you learn from the map of life, from your study is this: There is something in you which is eternal, Nitya. There is something external which is constantly changing.

I shall give you a few examples to show that one who studies the map oflife cannot be shaken off the path. He must tread it firmly, steadfastly and unshakably.
Therefore, study is absolutely necessary. I shall give you one more example. You are religiously inclined. You take up any spiritual book. You read it, but you are assailed by doubts. These sacred books have taken for granted that there is what is called rebirth, Karma, Pravritti, Nivritti Margas etc They have taken it for granted that you know them. Therefore it is absolutely necessary that you must know the full scheme of life, whence you came, what you are, where you are going, what is your

goal and what is your destination. Therefore it is absolutely necessary that one should study the problems of life carefully, intelligently and critically. Why do I say 'critically'? Because the religion in which you are born is a religion based on reason. Reason, Buddhi, is given one of the highest places in the Hindu scheme of life. You have no reason to be afraid of reason, as some other religions do. May I quote a verse from the Gita to give you an idea of the constitution of man and the position of reason in your life? Lord Sri Krishna says, "It is said that the senses are great, greater than the senses is the mind, greater than the mind is Buddhi and what is greater than Buddhi is He, the Self." This is the constitution of man,

Now, your religion, as I said, is a religion which does not fight shy of reason. It is a rational religion. Only this month an article of mine was published in the Kalyana Kalpataru, entitled "Rational basis of religion". I have tried to prove that if you apply your critical faculty for understanding the theories of religion, you will understand them more satisfactorily. You have no fear of the onslaught of modern science and philosophy. Therefore you must follow your own religion. So much for study.

I have given you some idea with illustration why you should study and what you should study. Now the second thing is service. In this land, in this sacred place I notice hundreds and thousands of yellow robed Sanyasins who think that by cutting themselves off from society and living in a hut by themselves they are going to attain Nirvana. It is not a fact. Service is necessary. Why? I am trying to speak on rational grounds. I am not appealing to your sense of faith and dogmatism. Why should we serve others? The simple answer that comes from ancient India is, "Because you and I share one life," I share the divine life, so I see the same life in all. Lord Sri Krishna says,
"I am in the hearts of all, I am the beginning and end of all." And that is why if I serve others, I serve myself.
The sccond reason is by serving others cheerfully, joyfully, the ego sense in me is gradually reduced.

There are four ways of service,-Sakama, Nishkama, Ishwararpan, and Swabhavic. There are people who do the work with the object of gaining fruit or result. There are people who work without the idea of fruit, Phala. There are some people who do everything as an offering to God, and the fourth is the highest stage. They do action

because it is their duty to do. They work, because it is their Swabhava. Those who are engaged in service. must do it either in a spirit of Nishkama, Ishwararpan or Swabhavika. Without service there is no elimination of egoism, there is no sense of identity with the Supreme Reality. Therefore, it is necessary that we must serve all.

Now the third thing and the most difficult thing, my brothers and sisters, is meditation, Meditation unaccompanied by service and Swadhyaya cannot succeed. I have visited so many Ashrams in India, and I know people who sit for meditation outwardly for hours together, but their meditation does not bear any fruit. They cannot shake off their sense of separateness, and the Lethod for them is service. What is to be done in meditation? I do not think that I should touch this subject in the presence of a Guru, who has pointed out the paths in his books and privately to many of you. What I do emphasise is the fact that some time out of the twentyfour hours should be earmarked for meditation. I cannot tell you the way of meditation. It is for you to find out, and it is for the Guru to teach, but one thing I may tell you is, we must first learn to sit quiet, sit alone and watch our thoughts; what kind of thoughts come across our mind, what kind of Vasanas spring up in our mind, what are our tendencies, wither our mind runs naturally. These observations will help you to catch hold of the subject in you. The subject now is overwhelmed by the objects of senses. All the time if you analyse your mind, you will find that you are ninetynine percent engaged with the objects of senses, with this or that or the other affairs of life. For a man aspiring to tread the path of spirituality, this should be the other way about. His whole mind, heart, reason and self should be dominated by the thought of the higher self. Then alone you can realise, not otherwise. So the first step is to learn to keep quiet, and watch ourselves. By watching gradually step by step you learn to analyse yourself. Watching and analvsing are almost the same thing. Then investigate your own self, your own being, mental, sensuous and Buddhic. Gradually you will find that this method helps you a great deal in subduing the wandering mind, but there is one factor which I must touch before I close.

If you want to subdue your mind, you must follow the path pointed out by that Supreme Teacher of humanity, Lord Krishna, who said, there are only two ways, Abhyasa and Vairagya. In order to get Vairagya, you must follow the first thing, viz: Swadhyaya. Unless you think of the happenings of life, unless you learn to reflect, you cannot possibly create in you the sense of dispassion. Where does it come from?

According to the Hindu tradition, first is Achar, Vichar, Viveka. Then comes Vairagya. What is Vairagya? Dispassion. Dispassion from what? The things which you observe are constantly changing, ever in a state of flux, and those things you do not want. Those things create dissatisfaction in your mind. Therefore, what shoud you do? You should catch hold of that something which does not change. There should be discrimination, Viveka between the real and the unreal. When you find that there is something in you which does not change, (from infancy to the present age, you are just the same in identity), that is the reality, and that reality is self- conscious, and self-aware. Therefore, you must try to catch hold of that, and when once you are dissatisfied with the outer changing life, you will turn inward and seek the real in you. That is true Vairagya, and when you have got that Vairagya, perhaps by force of habit if your mind turns towards objects, you will be able to curb it and bring it back, and in course of time, you will be able to subdue your mind and attain perfection.

9. A TRIUMPH OF SPIRITUAL SCHOLARSHIP

"SADHANA": SIVANANDA'S MONUMENTAL WORK

Swami Sivananda's monumental volume, Sadhana is truly a triumph of spiritual scholarship. There is not a single aspect of Sadhana which has been overlooked and not fully treated. Really speaking it is an epitomised version of all that Swamiji has been teaching through the last one quarter of a century in some form or the other.

In writing this volume Swamiji has fully taken into consideration the complicated human nature and its diversity of taste, talents and tendencies which have a direct bearing on man's moral and spiritual evolution.

As far as I am able to understand the relativity of Hindu Dharma, one sysiem of Sadhana cannot be helpful to all types of men on the scale of evolution. Every one has to work out his own Swadharma according to the past Samskara.

Sivananda has made provison for all types and grades of men. Different Sadhanas are accepted and practised by members of different denominations, Sampradayas.

While going through some portions of it, I honestly felt that it was more of a type of an encyclopaedia of Sadhana than a mere volume of it.

I am also inclined to think that it is a last word on Sadhana, because it leaves nothing to be desired. Every kind of meditation, contemplation, Japa and Kirtan has found its due place in it.

Viewing your three hundred books and large number of articles, which are found in almost every magazine here in India and abroad, I irresistibly feel that your achievements are super-human. Swamiji has done great service to the cause of dissemination of ancient Hindu ideals, which, continued political conquest of India during the last thousand years, has obscured. No single writer or exponent of Indian thought has done so much of work which he has accomplished. He has done his part of the work and is still doing it. It is upto us now who have any interest in spiritual life to follow the path pointed out by him.

Sivananda's services to the cause of the Hindu Dharma and universal religion are too great to be expressed in few words.

Swamiji has inspired hundreds and thousands of people in different parts of the world. The publication of Sadhana is an instance in point. It is all-embracing volume which would hold good for all times to come.

Irespectfully suggest that it should be published in Hindi.

BOOK TWO

Yoga Teaching

Chapter One

A 1. THEDAWNOFWISDOM

The Absolute, Transcendental Bliss

1: Brahman or the Absolute is "Ekameva Adwitceyam", one without a second. If He is counted as One, He becomes other than the one who counts. So, Brahman is One absolutely though not numerically.

2. That which remains outside the Bliss can enjoy the Bliss, Being Bliss Itself, how can He enjoy Himself?

The Superlative

3. The richest wealth is Knowledge of Atman. The greatest poverty is ignorance. The most frightful calamity is egoism. The greatest nobility is selfless service with Atma-Bhav.

4. In total self-surrender to the Lord, is the secret of true, eternal life.

The New Order

5. People speak of a "New Order." The New Order will come only when we have more men with vision of Truth, sympathy, hearts of love, compassion, understanding, self-control, and self-effacement.

6. There is nothing wrong with the world, but there is something wrong with you, with you only. Examine. Analyse and know. You will be ever happy.

7. There is only one caste, the caste of humanity.
Believe in the one Brotherhood of life.

Hints on Self-Culture

8. Prepare a plan for self-development and carry it through with strong determination and strong will, with patience and perseverance.

9. Sow a thought and you reap an act. Sow an act and you reapa habit. Sow a habit and you reap a character. Sow a character and you reap a destiny. You have created your destiny. You can undo your destiny by thinking: "I am All-pervading Immortal Atman."

10. Prepare yourself, because you will have to travel in the spiritual path all alone, with faith and grace of your Guru. The Guru will only show you the way, remove pit-falls and snares.

11. Are you tired of your irritable temper? Seek the cause and remove the cause. Practise patience.

Silence

12. Silence is the nature of the Atman. Silence is peace, bliss and joy. Silence is more eloquent than speech.
Silence is the goal of life. Silence is power and strength.

2. WISDOM OF THE UPANISHADS

I. Characteristics of Brahman

1. Brahman is formless.
2. Brahman is attributeless.
3. Brahman is Sat (Existence)
4. Brahman is Chit (Pure intelligence)
5. Brahman is Ananda (Bliss Absolute).
6. Brahman is all-pervading.
7. Brahman is devoid of gross and subtle forms.

II. Formulae for Meditation

1. Brahman is the Self to be seen, to be heard about and to be meditated upon.
2. Brahman is immutable.
3. Brahman is 'not this' and 'not that'.
4. Brahman is untainted.
5. Brahman is not created.
6. Brahman is not unmanifest.
7. Brahman is unattached.
8. Brahman is denial of all things.
9. Brahman is the internal Ruler (Antaryamin)
10. Brahman is the Supreme Self.
11. Brahman is Bhuma (Infinite).
12. Brahman is the highest Person.
13. Brahman is the supreme Universal Light.
14. Brahman is one without a second.
15. Meditation is to be continued till knowledge dawns.

III. Blessings of Jnana

1. Brahman is realised in Samadhi.
2. Jiva becomes one with Brahman on the dawn of Knowledge.
3. Jiva in its real nature is non-different from Brahman.
4. Sanchita and Agami Karmas are destroyed by knowledge. Prarabdha which has begun to yield fruit is destroyed by being worked out through actual experience.

5. When Prarabdha is exhausted, the Sage attains Videha Mukti.
6. Pranas of a knower of Nirguna Brahman do not depart from the body at death. They are merged in Nirguna Brahman.
7. Jiva in the state of liberation exists inseparable from Brahman as pure intelligence.

IV. Manifestation of Universe

1. Brahman is endowed with Maya Sakti. 2. Brahman creates the world through Maya. 3. Brahman is the cause of the world through Maya, without undergoing actual modification or change. 4. A formless light takes form. Similarly the formless Brahman takes illusory forms in connection with Upadhis or limiting adjuncts which serve the purpose of Upasana or worship. 5. The world is unreal. Brahman alone is real. 6. Brahman is the material and the efficient cause of the world.

V. The Nature of Jiva

1. Jiva is only a reflection of Brahman in Antahkarna or mind.
The difference between Jiva and Brahman is due to limiting adjunct-the difference is not real.
3. All forme are unreal like the reflections of sun in different sheets of water.

VI. Rewards of Upasana

1. The soul of the knower of Saguna Brahman goes to Brahma-Loka. 2. The knower of Saguna Brahman travels to Brahma-loka after death, along the path of Gods. He goes from deity to deity and is conducted by a superhuman being (Amaanava Purusha) to Brahmaloka. 3. On dissolution of Brahmaloka at the end of the cycle, he having attained knowledge of Nirguna Brahman, attains Nirguna Brahman. 4. He who has attained Saguna Brahman, by mere will creates objects of enjoyment. 5. He can exist with or without a body.

6. He can animate several bodies at the same time.
7. He has all powers except that of creation, preservation and destruction of the universe.
8. The knower of Saguna Brahman departs through the skull through Sushumna Nadi.
9. He who goes to Brahmaloka does not return to this mortal world. He attains to immortality.

VII. Fruits of Rituals

1. The soul of the ignorant person gets enveloped with subtle elements and goes to Chandra Loka for enjoying fruits of good actions,
2. The soul descends with residual Karma on exhaustion of good Karmas.
3. It is born in good or bad environments.

VIII. The Return Journey of the Soul

1. The Soul in its descent from the lunar sphere becomes subtle. It passes through ether, air, etc. quickly.
Then it is connected with corn, herbs, etc, through rain.
2. Then the soul is connected with the person wbo performs the act of procreation.
3. The soul enters womb and gets new body for experiencing the results of past Karmas.

IX. Fate of Evil Doers

1. The evil doer goes to the world of Yama and then descends to the earth.

3. BRAHMAN: SUBSTRATUM, SUBJECT, SAKSHI

Para Brahman is the Substratumn for this world. He is the silent witness.

Sometimes it is said that names and forms are unreal and at other times it is said that all is Brahman. Is this not a contradiction? No. Names and forms are not real. They

are not Brahman. The substratum for these names and forms alone is real. The substratum alone is Brahman. Names and forms are Maya.

The relation between Brahman and the objects of the world is itself illusion, because there cannot be a real relation between a real and an illusory thing.

The objects have no reality of their own. They appear on the real Brahman.

The rings, chains and bangles made of gold are all gold, though the names given to the modifications of gold are unreal. The modifications of gold should not be taken as independent of gold and real, Brahman alone is real. The names and forms which are modifications should not be taken as independent of Brahman and real.

Objects are mere appearances. They have Brahman or pure consciousness for their substratum.

Pure Consciousness or Brahman is transcendent, changeless, self-existent, self-luminous and self-contained.

When the Atman identifies Itself with the sheaths, it appears as Jiva, in individual man.

Atman is relationless. It has nothing to do with activity or change or thought.

Motion or change can be known only in relation to something that is static. There must be something absolutely beyond all motion and change. That is a Atma or the Supreme Soul.

Body, mind, everything we experience is a series of changes. There must be something beyond body and mind which does not change.

Brahman cannot be known as an object by ordinary introspection. You cannot know the Knower of knowing.
The subject or the witness cannot be an object seen or cognised.

Mind, senses, and body as the instruments of Knowledge are only cognised objects. They cannot therefore be the subject or the witness. So there must be a separate entity, the Atman which is the eternal witness, the eternal subject.

The stream of our mental experiences is itself witnessed and illumined by a self-revealing principle, or pure consciousness or Para Brahman.

The witness-consciousness is distinct from the mental experiences and is not implicated either in their changes, their impurities or their limitations.

Brahman is transcendent. He is in no way implicated in the changes and impurities of the changing objects as He is Spirit.

The existence of Atman or the Supreme Soul is self-evident, as It is the Eternal Subject, the Eternal Witness, Sakshi, and the unchangeable Keality in man.

4. WAVELETS OF WISDOM

Satchidananda re-affirmed.

1.Brahman or the Absolute is void as it transcends all relativity and is indescribable. Itis void of the finite things of our ordinary experience.

2.Behind the changing and finite world-appearance, there must be One Reality, infinite and eternal.

3. Unless this Being were conscious, it would however be nothing. It must therefore be a Self or Spirit (Atman). This Spirit being infinite and eternal, must be self-complete and therefore requires nothing beyond itself. It is therefore Bliss.

4. The nature of Supreme Self or Atma is pure awareness. Awareness always implies existence. How can awareness be without being existing? Awareness and existence are one and the same thing. Non-dual, unconditioned, unqualified awareness is also harmony and peace. So it is also blissful. Thus the real nature of Atman is awareness or absolute consciousness, existence and bliss.

5. Life's richest treasure is in the synthesis of Satchidananda.
6. The supreme source of life is God.
7. God is your refuge, solace and fortress.

The Jnana-Parampara

8. The fruit of dispassion is knowledge. The fruit of knowledge is the experience of the Bliss of Atma. 9. Real culture is the attainment of Self-realisation. 10. There is an internal war in man between reason and passion, between Sattva and Rajas, between good and evil. 11. Assert and affirm: "I am all-pervading, Immortal Atman or soul". Through constant affirmation a realisation is reached. Then what is affirmed becomes Truth in your experience.

Hints on Self-culture

12. Culture murt be rooted in eternal values.
13. Purity is the gate that stands at the entrance of the spiritual path. Cultivate purity and enter the gate.
14. Fear of failure attracts failure. Be hopeful. Be courageous. Courage is hope. Hope is courage.
15. In suppression of a desire there is force. There is tension. The desire remains hidden and manifests with redoubled force when an opportunity comes. In self-control the desire is eliminated by the power of discrimi-nation. The desire dies a natural death. The desire is transmuted into will or spiritual energy.
16. Humility is the path of Immortality. Earnestness is the path of blessedness.
17. Serenity, aspiration, determination, self-restraint,
are the pre-requisites of meditation.
18. Motive is the touch-stone of an action's worth.
19. To live to serve humanity is the first step in spirituality.

5. JNANA PANCHADASI

1. Suffering purifies and turns the mind towards God. Suffering strengthens the will, softens the heart and generates the power of endurance. 2. The standard of life and respectability must be measured not by one's material but by his moral and spiritual possessions. 3. Do not try to be more rich, but try to be more virtuous. 4. Renunciation and not unscrupulous acquisition is the ideal of Indian Culture. 5. Meditation leads to understanding, insight and wisdom. 6. Self-discipline leads to serenity, equanimity and temperance. 7. Knowledge and love together constitute bliss. 8. Knowledge of a thing generates love of it. Love is the daughter of knowledge. 9, Moksha or Release is not becoming something which one is not, but attaining Brahman with which the soul is identical in essence. 10. Moksha is release from bondage. It is not a negative state of absence of sorrow and pain, but is absolute Bliss and undisturbed peace. 11. A Jivanmukta or a realised sage is above rules. He may live as he likes. Moral behaviour is spontaneous in him. There is no external restraint for him. This does not mean that he can lead an immoral life. 12. O pilgrim to the shrine of Truth! Know. Do not only believe. Stand up. Do not leah on others. Tread the spiritual path with courage and faith, Kindle the spiritual fire in the temple of your heart. Meditate seriously, regularly and rigorously Know thyself and be free. 13. Humility is gateway to wisdom. 14. Repentance, change of mind is the gateway to moral and spiritual uplift. 15. The judgement of your enemy is often nearer the Truth than the judgement of your friend.

6. SUCH IS OM

1. The origin of all languages is Om. The origin of all creation is Om. Om pervades all creation.
2. The essence of all sounds in the world is Om.
3. As the rivers flow, the birds chirp, the wind blows over housetops, the motor horns and the railway engine whistles, you hear the sound Om.
4. Sing Om. Chant Om. You will have a good voice and you will become master of languages. Meditate on Om. You will shine as a great Yogi.

7. MEDITATION FORMULAE

1. Lust, anger and greed are dacoits who are hiding within you. Detect them and kill them.
2. Be humble. Be simple. Be noble.
3. Give. Give. Give. This is the secret of abundance.
4. Pray, "Lord, Thy will be done. I want nothing".
5. Through the grace of the Lord I am becoming better and better day by day in every way.
6. I will not become angry today. big. T am feeling His presence.
8. I am nothing. I have nothing. I can do nothing.
9. Thou art everything. I am Thine. All is Thine.
10. Nothing exists. Nothing belongs to me. I am neither mind nor body. Immortal self 1 am.
11. Watch the mind.
12. Why this lack of faith? Have living unshakable faith in the Lord and His grace and be at ease.
13. I must realise God now.
14. You are only a trustee here. God is the owner.
15. World is God. Service of humanity is worship of God.
16. Work is worship. Dedicate it to the Lord.
17. Even this will pass away. Balance your mind in pain and pleasure.
18. You are not this perishable body or finite mind. You are the immortal Atma.
19. King of kings, Emperor of emperors you are. Regain your birthright.
20. Realise the self and be free.
21. Trust in God and do the right.
22. What cannot be cured must be endured.
23. There is no pleasure in sense objests. Bliss is in the Atma alone.
24. Meditate on God. Meditate on pain and death. Meditate on your immortal nature.

8. SAMADHI AND SPIRITUAL EXPERIENCE

1. Detach the mind from the objects. Plunge yourself in the depths of your heart and rest in Atman.
2. In Samadhi all names and forms vanish. There is à boundless infinite conscious ocean of light.
3. The forms appear unreal, like shadows or pictures painted on canvas.
4. Time and space vanish, Ego disappears. All dualities vanish.
5. Subject and object relationship disappears.
6. There is an experience of infinite void alone.
7. There is an experience of "Aham Asmi, I Exist".
8. Later on comes the experience of Existence-Consci-ousness-bliss Absolute.
9. Then there is only existence (Kevala Asti) The soul merges in Brahman.
10. There is intense bliss in Nirvikalpa Samadhi.

9. WHO IS A SAGE?

He whose mind is not affected by exultation, fear, anger or pain which arise in him through his previous destiny is a Jeevan Mukta or liberated Sage.

He who is ever in a dreamy state of abstraction with a mind rendered, while performing actions, as quiescent as in deep sleep is a Jeevan Muktha or liberated Sage.

A Sage finds his whole being saturated with the bliss," peace and joy he has felt..

The blissful experience of Samadhi or Superconscious State has become a lasting possession in a Sage. It alters his whole attitude to life.

A Sage is pure. He has overcome his senses and his personal Self. He has realised his highest Self as the Self of all. He lives for the welfare of all the beings.

A sage has no sense of separateness. He has controlled his mind and senses. He seeks only the welfare of all.

Sage is one with the Eternal. He feels no desire and no regret. He regards all beings equally. He enjoys the Supreme Bliss of Brahman.

A sage sees the supreme Atman in all beings. He beholds the imperishable amidst the perishable.

A Sage has controlled his senses and mind. He views all conditions of life with the same eye. He works for the welfare of all beings.

A Sage has no hatred for any creation. He is kind and compassionate. He is endowed with Supreme wisdom of Brahman or the Eternal.

A Sage has equal vision. He never thinks of nobility or lowness. He is above love or hate. He never has actions to do or not to do.

10. THE VISION OF A SAGE

1. The world has disappeared for a sage. He works for the welfare of the world but gathers no fresh Karma.
2. A sage has realised the mirage of the world. He is no longer deluded by it.
3. The world may come back again to a sage, but no more as the same world of pain, sorrow, and misery.
4. A Sage sees the whole world within himself.

11. CHARACTERISTICS OF A JIVANMUKTA

A saint has no separate will of his own. He has merged his individuality in the Supreme Reality.

A Sage is not repelled by anything repellent, nor attracted by the attractive.

DrA Saint sees one life vibrant in every atom. He sees the indwelling Atman in all.

Everybody's happiness is his happiness. Everybody'sir misery is his misery. Everybody's satisfaction is his satisfaction. He is one with all.

He whose craving is annihilated is a Sage.
He who is free from anger, lust, greed, egoism and f jealousy is indeed a Sage.

He who calls nothing in this world as his own, he who speaks wisely, he who is not elated by success or gain, he who is not depressed by failure or loss is a Sage.

He who is free from covetousness, who does not grieve over what is no more, who has overcome desire is a Sage : or Brahma Jnani.

He who does not crave for sensual pleasures, who has no attachment, who is independent is a Sage.

He who is free from avarice, deceit, conceit, misbe-haviour, who is without desire for the future and who does not grieve for the past is a Sage.

He who is not displeased with anything, who has no: desire for pleasant things, who is calm under any condition or circumstance is a Sage.

Chapter Two

The Royal Path of Yoga

1. THE QUINTESSENCE OF YOGA

Yoga is union with the Infinite through meditation and Samadhi.

A Yogi is freed from Karma or the law of cause and effect from births and deaths and from the trammels of mind and flesh.

The Yogi has perfect control over his life-forces and mind. He can dematerialise at will.

The Yogi practises discipline of body and mind. He has control over his body and mind. He meditates on Om.

Yoga illumines, renovates and helps the Yogi to attain the highest point of perfection.

If one awakens his superconsciousness, there will be no problens at all. There will be only love, peace, har-mony, unity and happiness in this world.

PRACTISE YOGA TO PROLONG LIFE

The practice of Yoga lessens and prevents the decay of tissues, by increasing the life-force, and fills the system with abundant energy.

By the practice of Yoga the blood is charged with abundant oxygen. The brain and spinal centres are rejuvenated.

By the practice of Yoga, the accumulation of venous blood is stopped. The body is filled with abundant energy.

The brain-centres and the spinal cord are strengthened and renovated. Memory is improved. Intellect is sharpened. Intuition is developed.

How can one who does not know his own body hope to achieve success in Yoga? First have a strong, firm and healthy body through the practice of Hatha Yoga and then take to Raja Yoga.

Breathing plays an important role in prolonging human life. Therefore, practise Pranayama regularly.

A rabbit that breathes very rapidly does not live very long. Practise rhythmic breathing and deep breathing.
There are detailed practices in Yoga for cleansing of the food-tube (Dhauti) and the stomach as simple and effective as cleansing of the teeth.

There are methods in Yoga (Tratak) for strengthening the eye-sight and cleansing the nose.

People who suffer from overweight, constipation or dyspepsia will specially find this Yoga-practice very useful.

Through the practice of Yoga, the evolution of man is quickened. What he can gain in hundreds of births, he can gain in one birth through the practice of Yoga, and attain final emancipation. He can attain longevity and attain perfect health. He can compress in one life the experiences of several hundreds of births.

He who practises Basti or Yoga-enema never suffers from constipation and other abdominal disorders.

Perfection In Yoga

A Yogi can switch his life-currents, to and from the senses. He takes the Prana and the mind to the Sahasrara or the thousand-petalled lotus at the crown of the head.
He enters into Samadhi. He is dead to the world, He experiences superconsciousness or Nirvikalpa Samadhi.
He is in blissful union with the Lord.

Savikalpa Samadhi is subject to time and change. There is Triputi the seer, sight and seen; or knower, knowledge and knowable. There is some link with Prakriti or matter. Savikalpa Samadhi cannot give the final emancipation. This is also an obstacle to Nirvikalpa Samadhi. The aspirant gets false contentment and stops his meditation or Sadhana. Hence this is an obstacle to the final or higher realisation. Nirvikalpa Samadhi alone can burn all Samskaras and Vasanas in toto. - Savikalpa Samadhi cannot destroy all Samskaras and Vasanas. In Savikalpa Samadhi the life-force or Prana of the Yogi is withdrawn from the body. The body appears to be dead, motionless and rigid. Breathing is suspended. He is aware of his bodily condition or suspended breath.

Nirvikalpa or Nirbija Samadhi is timeless, chang-eless. This is the highest state of Samadhi.

Double-Consciousness

In Nirvikalpa Samadhi, the Yogi's consciousness merges with the absolute consciousness. There is no bodily fixation. In his ordinary waking consciousness, even in the midst of worldly duties, he is in communion with the supreme consciousness. He has double-consciousness.

The crow has one eyeball, but two sockets. It turns the eyeball now to one socket aud afterwards to the other
socket. Even so, the Yogi has double-consciousness.

Wise Guidance For Sure Success

The practice of Yoga should be gradual and step by step. Extremes are to be avoided. No sudden and violent methods should be employed. Commonsense is an essential part of Yoga. Boldness is also equally essential.

Fickle-mindedness will not do on the path of Yoga.
Vascillation and oscillation will retard progress and result in stagnation.

Reflect gradually and choose a method; choose a method and stick to it and persevere in it continuously. This Nishtha is necessary.

A man who digs a well should not dig a foot here, a foot there, a few feet in another place and then a fourth. If he does this, he will not find water even after digging in fifty places. Once a spot is chosen, he must dig on and on in the same place and lo, he will reach the water. Even so in Yoga, one teacher, one path, one method, one master, one idea and one-pointed faith and devotion-all the above make up the secret of success in spiritual life.

2. YOGA

Yoga is primarily a process of self-culture. Its aim is the attainment of spiritual perfection or Self-realisation. The process of Yoga pertains to the control of the physical organs, the breath, the mind and the senses.

Practice of Yoga bestows a rich and full life. It is, in fact, the science of living a pure and healthy life.

Practice of self-restraint, mental equipoise, truthfulness compassion, purity and selflessness contitutes the process of Yoga.

Practice of Asan, Pranayama, Bandha and Mudra also constitutes the process of Yoga.

A nation composed of physically strong and mentally healthy people can surely be great.

Physical culture should start at an early age. Both body and mind should be trained. Exercises should provide both recreation and physical and mental development.

Asans keep the muscles supple, the spine elastic, develop mental faculties, lung capacity, strengthen the internal organs and bestow longevity.

Sirshasan develops the brain, confers good memory and improves eyesight and hearing capacity through extra circulation of blood in the brain box.

Sarvangasan develops the thyroid gland, strengthens the lungs and the heart, and makes the spine elastic.

Bhujangasan, Salabhasan and Dhanurasan increase the peristaltic movement of the bowels, remove constipation and cure the disease of the abdomen.

Viparitakarani Mudra and Paschimottanasan tone up the pelvic muscles and the pelvic organs. They improve the digestive system. Agnisara Kriya, Uddiyana Bandha and Mayurasan also help digestion and give good appetite. Ardha-Matsyendrasan is good for the liver and the spleen.

Rolling from side to side in Dhanurasan gives very good abdominal massage. Matsyasan is good for the development of the lungs, the brain and the eyes; it also strengthens the upper part of the spine.

Savasan relaxes the body and mind and gives perfect poise and rest.

Women and children (above seven ycars) are not exempted from practising Asanas.

Every Asan should be practised only for a minute or two, but the period could be gradually extended to a limited duration as per the advice of a competent teacher. Pranayama bestows vigour, vitality and longevity. It develops the lungs and strengthens the muscles of the chest.

First practise deep inhalation and exhalation. Then try to hold the breath as far as it is comfortably possible. Practise a few rounds of deep breathing in the early hours of the morning.

In winter practise Bhastrika Pranayama and in summer Sitali and Sitakara.

Mild practice of Pranayama needs no dictetic regulation or any particular condition of living.

Never exert yourself. Use your commonsense. If you find any substantial benefit, continue your practice. If there is any discomfort, discontinue the practice and seek proper guidance.

Withdraw the mind from the external objects and try to fix your attention on a particular object or subject. Concentrate on the symbol of Om or on the picture of an Avatara or a saint.

Meditate on the divine qualities of auspiciousness, holiness, peace, sanctity, grace, equanimity, nobility sincerity and selflessness. Try to cultivate these quarties in your day-to-day life. Speak the truth always. kind hearted.

Live the life of detachment and egolessness. Try to control your emotions. Try to restrain your impulses. Do not be domineering. Be humble, polite and courteous. Do not be jealous of another's prosperity. Do not try to become prosperous or famous at the expense of others.

Analyse your motives. Scrutinise your thoughts.
Enquire into the nature of things. Do not run after the false glitters of the world. Restrain yourself. Forego personal comforts and luxuries if thereby you could be of some help to another. Always remember your essential, divine nature.

This is the process of Yoga.

3. RAJA YOGA

1. Chitta is subconscious mind. It is the mind-stuff. It is the store house of memory. Samskaras or impressions of actions are imbedded here. It is one of the four parts of Antahkarana or inner instruments, viz., mind, intellect, Chitta and Ahamkara or ego.

2. Mind is formed out of wind. So, it is flecting like the wind. Intellect is formed out of fire. Chitta is formed out of water. Ego is formed out of earth.

3. Chitta has two causes for its existence: viz., Vasanas or subtle desires and the vibrations of Prana.

4. If one of them is controlled, then both are controlled.

5. Of these two the student of Yoga should control Prana through moderate food (Mithahara), Asanas or postures and thirdly Sakti-Chalana.

6. I shall explain the nature of these, O Gautama! Listen with rapt attention.

7. Yogi should take sweet and nutritious food. He should fill half the stomach with food. He should drink water, quarter of the stomach. He should leave a fourth of the stomach unfilled in order to propitiate Lord Siva: the Patron of the Yogis.

4. THE PRACTICE OF YOGA ASANS

1. The practice of Yoga Asans helps to prevent disease and maintain a high standard of health, vigour and vitality. It cures many discases. 2. It is conducive to higher intellectual and spiritual attainment and provides a co- ordinted system of health for all people. 3. There are as many Asanas as there are living crcatures. 4. Siddha, Padma, Swastika, Sukha-are the four chief meditation postures. 5. Sirshasan, Sarvangasan, Halasan, Paschimottana-san-confer wonderful health and cure many discases. 6. The practice of Asans is always accompanied by Pranayam and Japa of Mantra. 7. Moderation in diet and observance of Brahmacharya are necessary for realising the maximum benefits of the practice of Asanas. A Yogi should always avoid fear, anger, laziness, too much sleep or waking, and too much food or fasting. 8. Regularity in the practice of Asans is of paramount importance. 9. Lakhs of people have derived real benefit from the practice of Yoga Asans. 10. Even in Europe and America, many have taken to the practice of Yoga Asans. 11. Several Schools of Yoga in the West and India, Hong Kong, Indonesia, Australia, Denmark, Holland, show a record to prove the therapeutic value of the Asans. 12. Swami Vishnudevananda in America, Edith Ennal and Yogi Fargemann in Copenhagen, Harry Dickman in New York, Narayan Saraf in Hamburg, Vasudev Naraindas in Hong Kong, Olgerts Kaugerts in Australia, Yogi Satchidananda in Ceylon, Swami Bhumanandaji in Gujarat, Sri Edward Hain in, London, Sivananda- Radha in Vancouver, Sita Solinger in Montreal and Dr. Sushila Vighnay who is touring South East Asia, are disseminating the knowledge of Yoga Asans. The Divine Life Society has Schools of Yoga in Brazil, Oslo, Holland, Denmark, and other places. 13. I have written several books on Yoga Asans: 1. Yoga Asans, 2. Hatha Yoga, 3. Yogic Home Exercises, 4. Radiant Health Through Yoga, 5. Practical Guide to Students of Yoga; and a number of other books like Easy Steps to Yoga, 2. Yoga in Daily Life, 3. Practica lessons in Yoga, 4, Kundalini Yoga, etc., contain lessons in Yoga Asans and Pranayama. 14. This system costs nothing. It is inexpensive. It is simple. It is specially suited for the people of the whole world at large.

15. Even women can practise it with great advantage to themselves. Irrespective of age, all can join in the practice of Yoga Asans. 16. The benefit of Yoga Asans should be made available to every family in the whole world. Doctors' bills can be saved. 17. Ethical culture, practice of divine virtues, a rigorous discipline of the mind, spiritual culture and meditation are also very necessary for attaining integral perfection. Asans and Pranayama are only a part of Yoga.

5. TEN COMMANDMENTS FOR YOGA-STUDENTS

1. Practise Asans and Pranayama in the early morning or three hours after food. 2. Offer prayers to Guru and God before commencing the practice. 3. Take Satvic food; avoid hot, pungent, sour, articles of food and stimulants like tea, coffee, etc. 4. Keep a clean room under lock and key; let it be well-ventilated, cool, free from insects and from other sources of disturbance. 5. Observe strict Brahmacharya; avoid unnecessary talks. 6. Reduce your wants. Develop contentment. 7. Take bath before the practice; if that is not possible have a wash before and bath at least half an hour after the practice. 8. Sit facing East or North. 9. Be regular and systematic in your practice. 10. Obey your Guru implicitly in all respects.

6. LIGHT ON MEDITATION

What is Meditation ?

1. Meditation is the uninterrupted flow of one idea of God.
2. Meditation is the royal road to everlasting peace and bliss immortal.
3. Meditation is the key to intuition.

Pre-Requisites for Meditation

4. You cannot practise meditation if your mind is full of desires, and if your mind is diverted by any external object.
5. If your mind is unruly, uncontrolled, if your heart is full of resentment and turbulence, there will be no meditation for you.
6. He who has practised Yama-Niyama and Pratyahara will obtain the full benefit of meditation.
7. Meditation is not successful without discipline and devotion.
8. Concentration leads to meditation.

Useful Hints for sure success in Meditation

9. When Sattva is predominant, the mind is calm and serene. Meditation becomes calm and steady. 10. Meditation must be done with great faith and great interest. You will feel enriched and encouraged in the spiritual pursuit through regular meditation. 11. When you sit for meditation, take a resolve, "nothing shall shake or move me. I will not get up until I realise the Truth". This is the kind of determination, the faith in the ultimate achievement. which can bring the goal nearer to you. 12. Meditate on the nature of God, on his attributes viz. Omnipotence, Omniscience, Omnipresence etc. 13. Meditate on that Brahman who is endless, fearless, timeless, spaceless, birthless and deathless, free from old age, supreme and self-luminous. 14. Meditate regularly. 15. Sit for meditation at fixed hours. 16. Meditation should form part of your daily routine.

Coveted Experiences in Meditation

17. In deep meditation there is divine thrill in the heart, with joy and bliss.
18. In deep meditation you merge in the innermost Self or Atma and attain the inner core of Divine Experience. The ego gets dissolved. The mind ceases functioning.
19. In meditation the whole mind is wholly absorbed in one thing or ideal to the exclusion of everything else.
The activity of the senses is totally withdrawn by the very nature of the absorption of the mind.

20. Meditation leads to Samadhi or Superconscious state.

Fruits of Meditation

21 Perfect peace, knowledge, serenity, steadines, fearlessness, dispassion, Samadhi, insight, illumination are the fruits of meditation. 22. Meditation paves the way for perfection. 23. Meditation transforms man into divinity. 24. Meditation dissolves doubts.

The Vital Secret

25. Meditation opens the door of Moksha.
26. Meditation flows in a pure heart.

Chapter Three

Yoga of Devotion

1. THE YOGA OF DEVOTION

Seek God

The unseen power.
1. Know that God is the unseen power that dwells within us. He is the living Truth.
2. With no shore, no limit, like an ocean with all beings as its bubbles, God is neither in heaven above, nor down below, but in everyone, everywhere.
3. Beyond all and yet embracing all with infinite power, unfathomable knowledge, inexpressible bliss and ineffable splendour, God alone exists.

Supreme Goodness

4. God is the path and the goal. He is the source of all happiness. He is the source of life, thought, and everything. 5. The brilliance in the sun, the colours in the rainbow, the beauty in flowers, the goodness that attracts you the gentle breeze that blows, the vast ocean with its powerful waves, the mighty Himalayas with its glaciers, the shining stars in the firmament, the lofty trees with their wide branches, the cool springs in the hills and dales, all proclaim, with wordless 'utterance', the divine effulgence everywhere. 6. God is supreme goodness, pure and perfect, the first and greatest being. He alone is your real and sincere, Father.

[NEETEE Calcutta]

2. GOD

God is omnipotent, Omniscient and omnipresent. He is silent Sakshi of your mind. He is the holder of the string of your prana. He has six attitudes viz. (intelligence), (dispassion), (beauty and grace), (power), (Wealth), (Form). He exists in the past, present and future.

Whatever you see is God. Whatever you hear is God. God works through your hands and eats through your mouth. On account of ignorance and Abhimana you have forgotten Him.

This mortal Physical Sheath is an illusory Mayaic Production, smile, whistle, laugh, jump, dance, in joy and ecstasy. Sing Om. Om. Om! Rama, Rama, Rama, Shyama, Shyama, Shyama! Sivoham, Sivoham, Sivohamn!

Come out of this cage of flesh. Thou art not" this perishable body.

[From the book published from N.K.Sadhwani's Sat-Sang Bureau. Wadi branch, Ahmedabad.]

3. BHAKTI YOGA

1. Love unites the individual soul with God.
2. It is only love that finds out God.

3. God is the primal essence. 4. The vision of God is a gift of God. It is not an achievement attained by human effort independent of God. 5. God is revealed to those who love Him and whose minds have been purified by devotion to holy scriptures and holy preceptors, practice of Karma Yoga and more than all, Prapatthi or self-surrender. 6. God is a lover who resides in every heart irrespective of caste and creed, high and low. 7. Loving remembrance is the method of reaching Him. 8. I have drunk the elixir of God by which all other elixirs have become bitter and worthless. 9. Many saints came from the so-called lower classes. They were illiterate. They did manual labour to make both ends mect. They were persecuted by persons in power. 10. Sadhana was a dealer in meat, Dharma was a poor jat Cultivator. Sena was a court barber at Rewa. Kabir was a weaver. Raidas was a cobbler. Tukkaram and Namdev were Sudras. Namdev was a tailor. Tukkaram was a cultivator. 11. Without renunciation, Bhakti or devotion can never be cultivated in the heart. 12. God demands complete self-surrender from His devotees. 13. Love is a tremendous force in the world. It draws men together. It is quite as real as electricity or magnetism or gravity. 14. All life is divine. All love is basically divine love. 15. A devotee who has made total self-surrender to God feels that he has no independent existence of his own. He lives in the Lord. 16. The way to attain Krishna is to become a Gopi. 17. Make your body the temple of the Lord. Become Lord-filled, Lord-intoxicated.

4. SIX KINDS OF BHAV IN BHAKTI

1. There are six kinds of Bhav in Bhakti Viz, Santa-bhav, Dasya-bhav, Sakhya-bhav, Vatsalya-bhay, Madhurya-bhav or Kantha-bhav, and Sakhi-bhav or Gopi-bhav.

2. In Santa-Bhav the devotee is santa or peaceful, He does not jump and dance. He is not highly emotional. His heart is filled with love and joy. Bhishma was a Santa Bhakta. 3. Sri Hanuman was a Dasya Bhakta. He had Dasya. Bhav. He served Lord Rama whole heartedly. He pleased his master in all possible ways. He found joy and bliss in service of his master. 4. In Sakhya-Bhav God is a friend of the devotee. Arjuna had this Bhav towards Lord Krishna. The devotee moves with the Lord on equal terms. They used to sit, eat, talk and walk together as intimate friends. 5. In Vatsalya Bhav the devotee looks upon God as his child. Yasoda had this Bhav with Lord Krishna. There is no fear in this Bhav, because God is your per child. The devotee serves, feeds and looks upon God asa mother does in the case of a child. 6. The fifth Bhav is Sakhi Bhav. This is also knowa as Gopi Bhav. The Gopis united Radha and Krishna when they separated. They identified themselves with Radha and Krishna and enjoyed the bliss resulting froD their reunion. 7. The last is Madhurya Bhay, or Kanta Bhav. Thit is the highest form of Bhakti. This was the relation between Radha and Krishna. This is Atma Samarpan. The lover and the beloved become one. The devotee and God feel one with each other and still maintain a separateness in order to enjoy the bliss of the play of love between them. This is oneness in separation and separation in oneness. The relationship is that of husband and. wife. Jayadeva, Mira and Andal had this Bhav.

5. GLORY OFDIVINE NAME

1. The sweet Name of the Lord shines brilliantly with supreme light of consciousness, bliss and purity
2. The precious jewel of the Lord's Name is forgotten for the sake of the broken glass-pieces of seasual enjoyment. Is this not lamentable, deplorable?
3. Love the Name of the Lord. The Lord will come out of the Name in the heart of the one who loves the Name.
4. The Lord dwells there at all times where devotees sing His Name with intense faith and devotion.
5. The Mantra, OM destroys all obstacles and sins, Therefore, repeat OM always.
6. By whatever Name the Lord may be called, it is the constant remembrance of Him which helps one to attain God-realization.

7. The practice of Japa Yoga gives you spiritual force, strength, peace and inner confidence.
8. In the strife of this Kali Yuga, Nama Sankirtan and Bhajan are bound to give you salvation from the ills of life.
9. Therefore wake up, O man, to this easy approach. Cling to the Divine Name, Waste not even a minute. Tarry not. Be up and doing. Lead a life of Sadhana.
10. Listen to the glories of the Lord. Sing at all times the sweet Name of the Lord. Speak about the glories of the Lord. You will be blessed.

6. WHAT IS PRAYER

PRAYER is depending on God for help in distress.
Prayer is asking God for enlightenment.

Prayer is communion with God, through singleminded devotion.

Prayer is asking for peace from God when the soul is restless.

Prayer is surrendering oneself to God completely.

Prayer is giving an opportunity to God to comfort the devotee.

Prayer is making friendship with God.

Prayer is melting the mind and ego in silence in God.

Prayer is thanks-giving to God for all His blessings.

Prayer is expecting God to decide what is best for you when you are in a dilemma.

Prayer is requesting God to give strength, peace and pure intellect.

Prayer is asking God to purify the heart and make you abide in Him for ever.

7. FAITH AND SELF-SURRENDER

1.Faithisthefoundationofprayer,meditationandreligion. Cultivate faith through Satsanga and study. 2.Faithtranscendsreason.Faithtakesyoutoarealmwhere reason dare not enter. 3.FaithinGodistheMotherofmanyinvaluablevirtues such as self-sacrifice, and courage. 4.Self-surrenderdoesnotmeannegativestateofgiving up your duties, but it is the positivestateofdischargingyourdutiesefficiently,and unselfishly, feeling that you are an instrument in the hands of God. 5.Surrenderyourmind,ego,lifeandalltoGod.He will give you immortality, omniscience, eternal life and Divine Aiswarya. 6.Godisyoursafestandsurestrefuge.Resignyourself unto Him. In Him alone you can find abiding peace and rest. 7.LordRamasays:"Thisismyvow;Ifanyoncsurrenders to me even once saying 'Iamyours,'Iprotechimandgivehimsanctuaryagainst all creatures."

8.YOGAOFSELF-SURRENDER

1.Self-surrenderisadirect,avalidmodeofGod-realisation. 2.Self-surrenderisasafeandsuremeansofGod-realisation. 3.Self-surrenderistheeasierandsurermeansofSelf-realisation.
4.NothingcanbeachievedwithoutsurrendertotheLord.

The Technique

5. Surrender yourself and all your belongings at the feet of the Supreme. Live a dedicated life of godliness.
6. Think that nothing is yours and everything belongs to God. This is surrender to God.
7. Give the power of attorney to God. Let Him do whatever He wants. You will have no worry or anxiety. You will be peaceful.
8. Surrender contains intense love and faith.
9. Surrender must be complete. You cannot have any part of yours.
10. The entire being, mind, intellect, Chitta and egoism, must be surrendered to the Lord.

11. Desire and egoism are two great obstacles to selfsurrender. 12. If the mind says: "I am Thine, My Lord", if the ego says " I must become the High Court Judge"; if the intellect says: "I am a great devotee"; and if the Chitta says " I must attain Siddhis," this will not constitue perfect, unreserved surrender. This is only cheating the Lord, the inner Ruler and witness. 13. After surrendering to the bord, lou sourd not grumble, fret and fume, when any trouble comes. You should not complain to the Lord: " O Lord, You have no eyes. You have no compassion." If you complain then there is no meaning in your surrender.

The Fruits of Surrender

14. Through surrender the devotee immerses himself into the eternal essence.
15. You can endear yourself unto the Lord only by self-surrender.
16. The more the surrender the more the grace.
17. The degree of grace is in direct proportion to the degree of surrender.
18. You do not lose anything in surrendering to the Lord. You become one with the Lord by surrendering to the Lord. You possess all the aiswaryas of the Lord.
You attain fullness.

Mantras for Surrender

19. " Sri Krishna Saranam Mama, Sri Krishna Saranam Mama," "Hari Saranam," "1 am Thine, All is Thine, Thy will be done, My Lord", are formulas for effecting self-surrender.

The Last Word

20. Surrender comes out of intense love and unshakable faith in God.
21. Intense Bhakti can only be attained by the Grace of god.
22. This is Prapatti Yoga or the Yoga of Self surrender.

9. THE PHILOSOPHY OF LIFE

Life; A Mystery and an Adventure

Life is a great mystery. Life is a voyage in the infinite ocean of Time where every object is perpetually changing. Life is a blend of contradictions. Life is a terrible warfare with the mind and the senses. Life and society cannot exist without struggling or fighting. Life is a tremendous battle with Ignorance. Life is an upward struggle, a medium through which we evolve.

Life, Death and the Deathless Self

The whole of life is a great mystery. Science does not help. Life is motion. Motion affects matter. This is vibration. Life changes form but never dies. Everywhere, life constitutes a mystery. Death is a mystery, too, but the mystery of mysteries is the Atman, thy inner Self. But, then, life holds the key. Unlock the mystery of your own Being and attain Life Eternal.

Life: an Aspiration and a Worship

Life is a ceaseless striving for perfection, freedom and independence. Life is an aspiration. Life is a great sacrifice. Life is a worship of the immanent Spirit. Life is an eternal search for the All. Start the quest of Atman.

Life: A Phenomenon of Education

Life is education and education is life. Life on earth is a school for wisdom. Life means adaptability. Adapt, adjust, and accommodate. Pain enriches life. Life is but an endless series of experiments and awakenings. Life is based essentially on experience.

Life: A gift from God

Life is a priceless treasure. It leads you to bliss eternal. Life is a sacred gift from God. Utilise it usefully in meditation and in acts of selfless service. Life is thy greatest gift, O seeker! Spend every second of life profitably.

Life, Love and Devotion

Life in this world is momentary; it is the meeting of logs of wood in a river. Life without love is death. Life is a void without love. Life is a fragrant flower of which love is the honey. Life is dry and is empty without devotion to the Lord, Life is one. The crown of life is compassion. Lead a life Divine and drink the honey of love in abundance.

Life: A passage to Divinity

Life in this world is only a preparation, a step for the higher divine Life. Life is a ladder to reach the Supreme Being. Life is a stage in Spirit and Perfection. Life is a step in the passage to the realm of Infinite Bliss and everlasting Peace. Life is a voyage or pilgrimage to the Shrine of Truth.

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What is life

Life is a battle, fight it.
Life is a School, learn from it.
Life is a song, sing it.
Life is a journey, complete it.
Life is a mystery, unfold it.
Life is an opportunity, utilise it.
Life is a dream, realise it.
Life is a voyage, complete it.
Life is a mission, fulfil it.

Real life

Life is meant for higher purposes. The goal of life is Self-realisation. the life Eternal.

O Man! Utilize this life well and attain Be vigilant and destroy the desires. Be good and do good actions. Be firm and control the senses. Be still and realise the Truth.

This world is like a mirage. There is not a bit of pleasure in this world. Wealth brings miseries only. Pain is mistaken for pleasure.

Purify, concentrate, reflect and meditate. Transcend the mind, and body. Reach the super-state. Cut the three knots. Rejoice in the Self. Rest in thy own Swaroop and shine as a Jivanmukta, a selfless Self.

Love all, embrace all, be kind to all. Love unites, love elevates, love knows no fall. Love leads, love purifies.
Love begets love, love is a ladder to the Supreme. Therefore love all.

Friends! Free yourselves from egoism and attachment. Discipline thy minds and senses through detachment. Identify not with the body, which is illusory. Have a balance of mind in pleasure and misery.

Work is worship. Serve all, the poor, the sick, the needy and all. Service purifies the heart and the soul. Service leads to knowledge. That is the goal.

Chapter Four

Edeal Divinelife

1. FLASHES OF WISDOM

1. This world runs on adaptability. He whoknows the art or science of adaptability pulls on quite well in this world and is always happy under all conditions of life. People unconsciously love a man of adaptability. It gives immense strength and profound Joy. A man of adaptability has to put up with the unkind words of his fellowmen. He has to develop "patience and endurance".

He who has this noble virtue is a great man in all the three worlds. He is always happy and successful. 2. There is no greater gain than contentment. A man who is fully endowed with this important virtue is the richest man in the world, 3. The desires should be crushed the very moment they arise in the mind by discrimination and dauntless, indefatigable efforts. 4. Perfect discipline can only be maintained by regularity and punctuality. There cannot be any success without discipline. Discipline is an enemy of mind. The mind is very terribly afraid when it hears the terms' discipline', "regularity' 'Tapas' 'Vairagya' "renunciation' 'Sadhana' etc,. These practices bring death of the mind. 5. Unwavering firmness and patience are needed to tide over critical situations and gain success. Dhriti and Dhairya (Presence of mind) and samata (balance of mind) develop the will to a remarkable degree. 6. He who shows respect to others is respected in turn. Humility brings respect by itself. Humility is a virtue that subdues the hearts of others. A man of humility is a powerful magnet or loadstone. 7. Impurity cannot stand before purity, positive always overcomes negative. This is the immutable law of nature. 8. If there is feeling of anger, think of love, if there is harshness of heart, think of mercy. If there is lust, think of the advantages of Celibacy. If there is dishonesty, think of honesty and integrity; if there is miserliness, think of generosity and generous persons; If there is Moha think of discrimination and Atmic Vichara. If there is pride, think of humility. If there is hypocrisy, think of frankness and its invaluable advantages. If there is jealousy think of nobility and magnanimity. If there is timidity, think of courage and so on. 9. Ifthe mind says "Go Eastward, then go West-ward. If the mind says " Go Southward" then march Northward. If the mind says to you "Take a hot cup of tea in Winter" then take a cup of icy cold water. Swim like fish against the mental current. You will control the mind quite easily. 10. Mind becomes calm and serene when the Vasanas are eradicated. Vasanas perish through dispassion, discrimination, control of senses. If you want to check this wandering mind, you will have to renounce all sorts of desires and control the senses first.

11. Your real enemy is this impure mind only which is full of delusion Trishnas, Vasanas, and hosts of other impure thoughts. Destroy the lower impure Manas, through the higher pure mind. Then and then alone you will get eternal infinite peace and bliss of Atman. 12. If a man becomes irritable for trifling things very often, it is a definite sign of mental weakness. 13. It is very difficult to destroy Vasanas. Annihilation of Vasanas is harder than uprooting the Sumeru Mountain. But a man of fiery determination and iron will can eradicate them in no time. 14. Mental energy is dissipated by cares and worries. Worries when combined with fear and anger, kill a man in a second. In fact worries shorten the life of man. Many diseases take their origin in worries. Worries weaken the will. A man of worries cannot turn out any good work with attention. He is careless and listless. He cannot apply himself steadily to any work. 15. Just as the Silk-worm and the spider create a web for their own destruction out of their own saliva, so also man creates these cares and worries for his own destruction out of his own ignorance. 16. A Word is the centre of an idea. An idea is the centre of a mental image, A mental image is the centre of a mental habit. A mental habit is the centre of a trait in man. 17. One thing at a time and that done well is a very good rule as many can tell. When you take up any work apply your whole heart full mind and soul to the work. Do it with perfect concentration. Even when you study, study the subject with perfect concentration. Do not allow the mind to wander. You must shut out all external sounds. Fix the gaze on the point. Do not allow the eyes to wander. 18. Srutis emphatically declare " Satyam Vada-Speak Truth " "Satyameva Jayati Nanritam" Truth alone triumphs but not falsehood. God is Truth and Truth must be realised by speaking the Truth. Truthful man is absolutely free from worries and anxieties. He has a calm mind.

2. THOUGHT GEMS

1. Brahman is Immortal Soul. 2. Jnana is the knowledge of Brahman. 3. There is no salvation by work alone. 4. Jnana is the means to the Suprme Bliss.

5. Brahma Vidya is the science of the Soul
6. Knowledge of Brahman alone eradicates misery.
7. Devas place obstacles in the aspirants' spiritual path.
8. Knowledge ensures peace and bliss.
9. Work purifies the heart.
10. Atma is unconcerned in action.
11. Thought of objects is the source of evil.
12. The sage is above sin.
13. Knowledge of duality generates fear.
14. Maya is a wonder-worker.
15. Bliss of Brahman is positive State.
16. Desire is the enemy of Jnana.
17. A sage is satisfied in the Self.
18. Pranava is the essence of the Vedas.
19. The Universe is a dream to the sage.
20. Sense-control leads to happiness.
21. Brahman is a positive entity.
22. Constant meditation of the Divine is necessary.
23. To attain Brahman is to get rid of separateness.
24. Avidya inheres in the mind, not in Atma.
25. Maya is rooted in the pure Brahman.
26. A sage's actions are really no actions.
27. No specific time and place are necessary for Upasana.
28. Brahman is the source of the Vedas.
29. To know Brahman is to attain Him.
30. Samsara is due to Avidya.
31. Action without attachment does not bind you.
32. Duality is an illusion.
33. Liberation comes from Knowledge of the Self.
34. Brahman is free from desires.
35. The sage sees the One in all beings.
36. Maya is Brahman's coefficient.
37. Action is a stepping stone to meditation.
38. Brahman is your Innermost Self.
39. Uncontrolled senses work mischief.

40. All obligatory acts are aids to knowledge.
41. Moksha cannot be the effect of an action.
42. Knowledge leads to Bliss.
43. Mind is the Chief among the senses.
44. Wisdom eradicates fear.
45. Endurance is a condition of wisdom.
46. Om is Brahman.
47. Purity leads to Wisdom and Immortality.
48. Karma Yoga is not meant for the Self-knower.
49. Brahman is knowable by intuition.
50. The worldly minded cannot attain wisdom.
51. A sage has equanimity in pleasure and pain.
52. Works are conducive to knowledge
53. Maya is a non-entity.
54. Sense-restraint conduces to knowledge.
55. Knowledge leads to salvation without the aid of work.
56. Ignorant people are swayed by nature.
57. Devotion is the essential condition of Brahma Vidya.
58. Enquiry must be continued till intuition is attained.
59. Brahma Jnana is the best religion.
60. The Veda is the sole authority regarding Brahman.
61. Wisdom kills all doubts.
62. Self-knowledge alone is the means to the highest Bliss
63. Peace is the essential condition of Bliss.
64. Brahman is unaffected by multiplicity.
65. Desire clouds wisdom.
66. Knowledge of the Self comes by revelation.
67. Wisdom consumes all sins and actions.
68. Jiva descends to the earth with residual Karma.
69. Jiva carries to the other world the seeds of the future body.
70. The sage beholds the One in all.
71. The Supreme Light is in the heart of every onc.
72. Let the scripture guide your life
73. The Lord is not beund by His acts.
74. Renunciation of all works is necessary for absolute perfection

75. Brahman is the source and the abode of all.
76. Brahman is the basic reality in all illusory phenomena.
77. Brahman is the One Self in all.
78. Brahman is the Cause of the world.
79. Know Brahman and be free.
80. Brahman is the only Reality.

3. APHORISMS

The essence of all existence is evolution or a constant realisation of new ideals.

Even if you become the emperor of the whole world, you can hardly enjoy the real peace and bliss.

The ghost of your mind dances in the theatre of this universe to the music of the organs.

Improper education and bad company turn innocent men into downright rogues.

Man is not only a citizen of this world, but also of many worlds.

Embrace spirituality, practise purity, develop nobility, do charity and attain Divinity.

Moksha does not mean the physical separation from all worldly activities but a state of mind bereft of Vasanas.

A holy man with piety is far superior to the mighty king of a country.

Laya is not dissolution but involution of the effect into the cause.

You eannot destroy a mountain, but you can destroy the idea of a mountain.

Moral and spiritual pride is more dangerous than the ordinary pride of wealth and power.

Even Indra cannot enjoy that bliss which a sage who is free from all desires enjoys.

The presence of dreams denotes that you are not yet well-established in deep meditation.

The name of God is an inexhaustible storehouse for spiritual knowledge.

The whole world is bound to work with one who feels himself one with the world.

The beauty you see in a woman is the beauty of the Lord in reality.

Minus skin, dress and ornaments woman is nothing. Physical beauty is superficial, illusory and fading.

Curiosity-mongering is more abominable than mischief-mongering. There is a barometer and a thermometer to read the progress in the spiritual realms.

4. SPIRITUAL MARINERS' COMPASS

Prayer

O Wisdom Divine, enlighten my mind! O Love Divine, fill my heart! O Light Divine, illumine my heart!

God

God is a link between the universe and the individual. God is the ultimate Reality, the basic entity which supplies life and consciousness.

God, individual and the world are really not three. They are the three phases of one thing. They are three ways of looking at or understanding one thing.

The entire universe is a family of the saint, because the whole universe is a habitation of God.

Religion

Religion is the relationship between the three fundamental principles-God, world and the individual.

Religion is defined as the expression in life of the relation that exists between man and God.

Religion is only a name given to the law that governs the whole universe.

Religion is practical philosophy. Philosophy is the understanding of the ultimate Principle that governs life.
Religion is the art of practising it, actually living the spirit of philosophy.

Unless you know the relation that exists between God, world and the individual, you cannot know religion and cannot practise religion.

The main purpose of religion is the purification af man's nature.

Aim of life

Every act of ours, every thought is an evidence of the existence of some supreme aim in life. There is some ain to be fulfilled.

Unconscious movement is called natural evolution.
Conscious evolution is Yoga or the practice of religion.

Conscious attempt to unite ourselves with the Supreme Reality is called spiritual Sadhana.

Sadachara

The establishment of Sadachara (right conduct) and the following of a good life of virtue is the first concern of religion.

The first step of religion is to see that man is turned away from evil towards good.

The inculcation of the religious spirit and the religious Bhav (attitude) in men is certain and most rational and effective means of overcoming the evil tendencies in man.

The first lesson you should learn is toleration.

The greatest duty of each individual is to spread into the atmosphere which is now poison-ridden, ideas which are life-preserving. They alone can strengthen our bonds with each other. There is no other way.

Side by side with life-annihilating forces there are certain life-preserving forces too.

Sadhana

Grow in Sattwa: Grow in virtues. Become desireless, angerless, selfless and egoless. Become divine.

The aspirant intent on treading the path of Sreyas- (spiritual path, tries to cut at the very root of the cause of Preyomarga (sensual hie) by means of prayer, Japa of the Lord's Name, Sankirtan, meditation, etc.

Daily undertake a pilgrimage to the shrine of perfection within yourself. This is the greatest and the real pilgrimage.

Doubt is rooted in ignorance. It is an obstacle in the spiritual path. It should be destroyed by cultivating intense faith.

The really religious man will shine as a pure jewel by his own divine light.

Oneness

The sense of unity is not produced by shaking hands, by taking tea from the same cup or by such other gross physical contact. This is not the idea of unity.

Underneath all apparent divergences there is the golden link of fundamental oneness.

The sense of separateness is the cause of all this pain in this world.

Mind

Man's mind always flows outward and it is by the grace of Guru that he is helped to turn it inward.

Turn within. Introspect. Become a self-C.I.D. Find out your own faults.

Itis very easy to find fault with others and condemn others. But that will not enable you to progress.

There is a barometer which can register the spiritual thought of aspirants.

Thoughts have power; but not impure thoughts, for they have only a negative force.

The Light of the Sainte

Get all the books on the lives of saints, and study them. Hold a Satsang in your own house and narrate the lives of saints to your family and children and friends.

Save the money that you waste on luxuries and with the amount print and distribute widely leaflets and pamphlets embodying the lives of saints.

Thus your own life will be transformed. Thus thinking constantly of saints, you will become a saint.

Saints try to fulfil the Will of God. The saints' thoughts pervade the whole carth and fill the hearts of all beings.
Divine thoughts generated by saints have tremendous effect.

Charity is not merely giving a little money to the poor. True charity is forgiving one who offends you 108 times or any number of times.

An aspirant who wants to grow in saintliness should cultivate desirelessness, angerlessness and selflessness. It is the extent to which he grows in these three cardinal virtues that is the degree of his spiritual progress.

What is it that is outside us? What is there above us ?

What is there within us? In other words, what is world? What is God? What is Soul ?

The great message of the ancient seers and sages of transcendental experience, the great Upanishadic seers of intuitive wisdom, has always been a message of oneness and unity.

Far back from the dim past, from the time which is beyond the range of history, the very genesis of India's great culture has been from the experience vof absolute unity. Ekam eva adwiteeyam Brahman, has been the realisation out of which has sprung forth the Hindu realisation.

Your actions and gestures tell us what you feel and by those actions we influence each other.

Language only conceals your inner personality, but the Lord knows what you are. The Lord knows your religious life.

In all things you should always hold before yourself the glorious ideal of the saints and sages of the past and present. You should always judge your actions by their standards.

Would Tukaram, Jnana Dev, Jesus, Buddha, Sankara, Dattatreya—would they do this? If the answer is "No", do not do it; or if it is done, resolve never to repeat it. Thus you will grow spiritually. This is the greatest, pilgrimage that you have to undertake and complete successfully.

5. TWENTY SPIRITUAL SPARKS

My Mission

1." I follow the religion of love.
2. I am a true Christian, a true Mussalman, a true Hindu, a true Buddhist, a true Sikh and a true Parsi.
3. I can come nearer to you, but you must draw me by a purified heart and strong pure will.

The Universal Religion

4. No religion has monopoly of the Truth of God. Each has truths which it specially treasures, but there are essentials common to them all. s
5. All prophets have only delivered and proclaimed in different tongues the same principle of Eternal Goodness and Eternal Truth.
6. The lovers of God have no religion, but God alone.
7. Religion is essentially the art and theory of the re-making of man. Man is not a finished creation.
8. Man is spiritually impoverished. There is need for religion. There is need for co-operation among religions.

The Path And The Threshold

9. Man's pilgrimage through the many to the One is the most sacred pilgrimage. His pilgrimage is pilgrimage through sorrow and pain to the goal of bliss in God who is Bliss. 10. Money can help you to get medicines, but not health. Money can help you to get soft pillows, but not sound sleep. Money can help you to get material comforts, but not eternal bliss. Money can help you get ornaments, but not beauty. Money will help you to get an electric ear-phone, but not hearing. Attain the supreme wealth of wisdom, you will have everything. 11. Pain and death exist. Their ultimate cause is ignorance. Their cure is Knowledge of Brahman or experience of the Eternal Bliss of the Supreme Self.

12. One need not necessarily or always have to wait for another birth to enjoy the fruits of present Karma.
According to the intensity and enormity of the merit or demerit of the Karmas one can experience their fruits within 4 years, 4 months, 4 weeks or 4 days.
13. Ethics and Sadhana open the door to the Truths of the Spirit.
14. Let your service be free from the taint of secking recognition, power or place. Let your motive be altruistic.
15. Sacrifice means an act directed to the welfare of all life without receiving or desiring a return for it of a temporal or spiritual nature.
16. Cultivate cosmic love. Cultivate divine love. It will finally reach the ocean of Beauty, Truth and Bliss.
17. Endeavour enables man to endure and endurance stimulates his endeavour.

Spiritual Experience

18. Purification, illumination, unification, liberation, perfection, are the stages in the spiritual path.
19. Samadhi is seeing things as a whole, as One.
20. Swim in the Ocean of Biiss. Enjoy the stupendous stillness. Plunge in the river of Eternal Life. Realise the Eternal Light of the Divine Reality.

6. LUMINOUSAPHORISMS

1. Rejoice with those who do rejoice. Weep with those who weep. 2. Malice or ill-will is a deadly sin. 3. Unless you have a forgiving spirit, you will not sec God. 4. Man's mind cannot rest until it finds rest in God. 5. Forgiveness is the grandest energy of love. 6. Reverence for the Lord is the beginning of wisdom. 7. Love is gradually to expand from the beauty of lovely bodies to the beauty of conduct, the beauty of knowledge and the beauty Absolute, One and everlasting (Satyam, Sivam, Sundaram, Kantam-Truth, goodness and beauty). 8. Behind will stand desires. 9. Pain is a purifier and uplifter.

10. Speak a helpful word. Give a cheering smile. Do a kind act. Serve a little. Wipe the tears of one who is in distress. Render smooth a rough place in another's path. You will feel great joy.
11. Sorrow, pain and fear are children of desire.
12. The first step in the spiritual path is sacrifice. The second, renunciation.
13. There is no separation between divine power, wisdom and love.

7. THE HIDDEN TREASURES OF WISDOM

1. Moksha is freedom from the bonds of imperfection, freedom from death and misery.
2. The highest duty of man is to know the spiritual truth of Non-duality.
3. There is no stranger, no alien in this world. Everyone is God in the process of evolution.
4. The world is not evil. World is God. World is a field of action and thought. We sow in it the seeds of virtue, love, compassion and we reap the harvest of peace and bliss eternal.
5. Righteousness is the way to immortality. Vice is the way to death. The righteous people die not. The vicious people are already dead.
6. No two individuals can be exactly similar in taste, outlook and capacity. So also no one religion can perfectly satisfy the needs of all.
7. There is a power higher than the little man. Some of your desires are realised, but many are thwarted, There is an over-ruling power which brings about results and consequences irrespective of your wishes and volitions. This power is God.
8, Man has no volitional control over events. He is not a dictator of the future. God draws him hither and thither as he deserves.
9. All are agreed about the brotherhood of man and about love as the basis of human relationship. If there is no Reality in the Fatherhood of God, how can we accept the brotherhood ofman? How can we be brothers, if there is no Reality in the concept of God as our spiritual Father?
10. Intuition sees God. Reason gives the logical proofs.
11. Man knows the mysteries and forces of nature by reason.
12. Man knows the mysteries and potencies of God who is above and beyond human reason, by devotion.

13. The proof of God is in intuition and superconscious and trans-rational inner realisation. 14. Man's true welfare is basically spiritual; and material and social welfare is only a means to the end. 15. Materialism has its due place in the evolution and progress of human society. But when it dominates over the minds of men it generates danger. When it is divorced from ethical and spiritual foundation, it has become a source of danger. 16. Power is a source of danger. Power corrupts. Power should be kept under proper check. 17. If reason is at the mercy of your passions, you cannot have any illumination. gest 18. When a child is born, he cries and others are happy. When a saint departs from the world he goes with a smile, and others weep.

8. PATH TO PERFECTION

1. Stick to your resolves—
Never lose remembrance of God.
Build yourself little by little, day by day.

2. Observe strict Brahmacharya-
Remain unattached in the world-
Have intense desire for God-consciousness.

3. Cease to find fault with others.
Realise your unity with all.
Develop Cosmic Consciousness.

4. Develop virtues.
Destroy vices.
Devote your whole life to the realisation of God.

5. Serve, love and give.
Grow, expand, evolve.
Be good, do good, become selfless.

6. Pray devotedly, live truthfully,
Aspire fervently, introspect regularly,
Meditate intensely, realise perfectly.

7. Practise purity, do regular charity,
Develop nobility, magnanimity,
You will surely attain Divinity.

8. Live to love all.
Live to serve all.
Live to realise the Truth.

9. Remember !
Godwatches your every thought and action.
Youcan never escape His notice.
Heiscloser to you than your breath and jugular vein

10.Beware!
Worldly thought enslaves you—
Itisadisease by itself.
Itupsets your spiritual progress.
Itpinsyou to mundane things.

SWAMI SIVANANDA

9. WAYTO GOD

Feel the living presence of God within and without you. Be joyful. Be blissful. Be peaceful. Be ecstatic,

Give up Ahankara, worldliness, desire for objects, and
delusion. You will attain emancipation.

When the mother delusion is dead, the son wisdom is born.

God is Truth. Truth is attained by speaking the truth, and acting on the path of truth.

The ground will have to be prepared first by the practice of Yama and Niyama, or ethical discipline and religious observance.

Then the mind and the senses should be purified through Japa and Pranayama.

God is in your heart. Whatever religious teaching you adopt and whatever be the path you choose, you will have to turn the gaze within, away from the din and bustle of this noisy world and behold the resplendent God within you.

Open your heart to the Eternal Light. Be thoughtful and wise.

Think less and less of body and food, and think more and more of God.

The pure and the straightforward will taste the im-mortal, sweet essence of God.

Discipline the senses and the mind. Do benevolent acts.
Practise devotion and meditation. You will attain spiritual illumination.

Mind your business. Do not poke your nose into the affairs of others. Be concerned with yourself. Refrain from criticizing others. Be good. Do good.

Be noble not only in aspiration but in achievement.

Have trust in God. Be brave. Be fearless. Bear insults, injuries and trials. You will get inner strength.

SWAMI SIVANANDA

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10. INNER SECRETS OF DIVINE LIFE

1. Brahman or the Absolute is Eternal Life, Eternal Light, and Wisdom Infinite.
2. To define God is to limit God. God defined is.
God denied.
3. "I am Immortal Brahman" is not a mere intellectual concept. It is a glorious fact and realisation.

The mystic Keys

4. I will give you the keys of the realm of infinite bliss. They are renunciation, dispassion, discrimination, aspiration and meditation. Open. Enter. Rest.
5. Live today well. Lead the life divine. You will have a better life tomorrow.
6. Listen. God will speak. Obey. God will act.

Definition of a Dead Man

7. A worldly man is spiritually dead.
8. Do not live to die, but die to live.
9. A man without religion is an animal. He is a corpse while living.

The essence of Virtue

10. Fearlessness is the greatest asset oi an aspirant.
11. No virtue or spirituality can thrive where there is fear.
12. The surest mark of spiritual man is serenity and equanimity.
13. Be like a bee that sits on the flower alone, and drinks honey. Drink the honey of immortality.
14. Be not like a fly that sits on sweetmeat and filth also. Abandon sensual filth.

Samadhi and spiritual Experience

15. In ecstasy the aspirant experiences Bliss; in Nirvikalpa samadhi the aspirant becomes Bliss itself.

16. In Savikalpa Samadhi there is consciousness of individuality. There is the mystic vision of God. There is the triad of Triputi, experiencer, experienced and experience.
17. In Nirvikalpa Samadhi all consciousness of duality is obliterated. The experiencer, the experienced and the experience have become one.

11. THIS WAY, TOETERNAL BLISS

Religion

1. Religion means growth into Godliness through goodness and worship.
2. To worship saints is to imbibe religion.
3. To serve the saints is to grow in religion.

The Seat of Supreme Felicity

4. There is a realm where there is neither earth nor water, neither space nor time, neither perception nor thinking, neither light nor darkness, neither east nor west. That is the abode of Brahman where there is everlasting peace and bliss.
5. All men desire by nature to know. Knowledge is the essence of one's own Atma or Self.
6. Be not afraid of anything. You can do wonders.
Your essential nature is fearlessness. Fearlessness is Brahman the Absolute. Tat Twam Asi. Thou art Brahman.
Be bold.

Wonderful Secrets

7. This world is full of wonders, but nothing is more wonderful than Mind.
8. If you see your own mistakes and defects, you will have no time to think of the mistakes and defects of others.
9. There is more heroism in self-denial than in fighting in a formidable battle.
10. A man always makes himself greater when he advances in the spiritual path, and gets divine wisdom.

The Pillars of Self-Knowledge

11. Selfless service of humanity, sacrifice and meditation constitute the tripod of human existence.
12. The crown of wealth is one's knowledge of Atma or Self.
13. Self discipline, self-control, self-purification are essential for attaining Self-realisation.
14. Discrimination is the corner-stone of the edifice of spirituality.
15. Find joy in simplicity and strength in Tapasya or austerity.
16. Burning aspiration, burning dispassion, company of saints and meditation, will enable you to attain God-realisation quickly.
17. Soar high on the wings of aspiration and discrimination and reach the abode of Eternal Bliss.
18. Do surrender to your Guru. Obey your Guru.
Serve him wholehe-artedly. Love him. Your heart will be purified quickly. You will have one-pointedness of mind.
You will soon attain God-realisation through his grace.
19. Man's future is absolutely in his own hands, and entirely depends upon his will, right thinking and right exertion.
20. By prayer a connection is established between the devotee and God. A channel is made for the flow of divine grace and blessings from God to the devotee.

This is the Way

21. Love all God's creation. Love even leaf, love the animals, love the birds, love the plants, love everything. This is the way to a knowledge of the mystery underlying them all. 22. To pervade the world with friendliness, kindness, love, sympathy, compassion— t his is the way to union with God. 23. Have friendliness with equals; compassion for those in sorrow; joy in the joy of others and superiors, and indifference and absence of ill-will and anger for the wicked men. You will be peaceful and happy. 24. Abandon greed for wealth, love of sensual, pleasures, lust for power. These are three great obstructions in the spiritual path. 25. Yoga is the science of full life in tune with the Infinite which is the fountain of peace, bliss, wisdom & power.

12. VISION OF WISDOM

1. Concentrate all your attention on the work in hand. Live this day well. Yesterday has joined the hoary past, a finished product on which you need bestow no more attention. Tomorrow is yet a long way off; and it will bring with it time enough for its work. Forget the past; ignore the future. Live in the present. Future will take care of itself. 2. The relief obtained by remembrance of God in adversity indicates that there is a hidden Power guiding all. 3. Embrace spirituality, practise purity, develop nobility, do charity and attain Divinity. 4. Evil is a kind of knowledge to show the superiority of goodness by way of comparison. 5. Moral and spiritual pride is more dangerous than the ordinary pride of wealth and power. 6. The more you spend your energy in elevating and serving others the more Divine energy will flow to you. 7. March courageously with Sraddha as banner, Vairagya as Coat of Arms and Pranava as Band in the spiritual field. 8. You have wasted much of your life. A little time is left. Make the best use of it. You too can realise God and be ever happy.

13. DIVINE LIFE FOR CHILDREN

Speech

Speak softly. Speak sweetly. Speak little. Speak the truth. Speak with love. Observe silence. Think carefully before you speak.

Service

Serve the poor. Serve the sick and the needy. Serve with love and devotion. Service is worship. This is the highest religion. Become a Scout. Learn First-aid.

Worship

Pray, meditate and chant the Lord's Names daily. Pray from the bottom of your heart with divine feeling and love. Pray to God for purity, wisdom, devotion. Chant the Lord's Names-Sri Ram, Om Nimo-Narayanaya, Jesus, Om Namo Bhagavate Vasudevaya, Om Namasivaya, etc, daily. Repeat the name of God jalways while playing and studying. Pray to God with faith and devotion.

Study

Together with your school lessons study the Koran, Bible, Gita, Upanishads, Zend Avesta daily. Put into practice, what you have learnt. Then only will you evolve.

Tolerance

Respect all religions, cults, faiths. Respect all saints of all religions. All religions lead us to God. Remember this point well.

Essence of Religion

Love all. Serve all. Be kind, truthful, pure, humble, merciful, generous. Be kind to animals. Never hurt the feelings of others. See God in all. Obey parents, elders and teachers. In reality thou art the immortal self-birthless, deathless, diseaseless. Thou art all Bliss, all Wisdom, all Knowledge. Feel this. Realise this. This is DIVINE LIFE.

Glory of God

God is love. God is truth. God is Peace. God is Bliss. God is light. God is Power. God is Knowledge.
He dwells in your heart, God loves you. He looks after you. Everything that you see is God. Realise Him and be free.

Love

Never hurt the feelings of others. Be kind to all. Be kind and loving to animals.

14. POINTS TO REMEMBER

1. Remember: Eternal vigilance is the price of salva-tion. 2. Remember: Earnestness, tenacity, seriousness and application are necessary for the aspirants to advance in the spiritual path. 3. Remember always: "I am all-pervading, immortal Brahman or the Supreme Soul." 4. Remember always God and the purpose of life. 5. Remember: Time is very precious. Time once wasted is lost for ever. 6. Remember: Without control of senses and mind, without Self-restraint and discipline, one cannot attain God-realisation. 7. Remember: Without intense dispassion and burning aspiration, regularity in meditation, the aspirants cannot reach the goal. 8. Remember: Without reverence and obedience to Guru or the preceptor and without his grace, the aspirant cannot have success in the practice of Yoga. 9. Remember: Egoism casts delusion on man. It causes forgetfulness of good thoughts and forces him to entertain evil thoughts and do evil actions. Eradicate egoism to its very root. 10. Remember: If dispassion wanes, if Sadhana is slackened, if meditation becomes irregular, temptations are waiting to pull you down and throw you in the dark abyss. 11. Remember: If there are cheerfulness, joy, peace on the face, know that the seeker is progressing in meditation. If there are gloom and depression on the face, know that the aspirant is under the influence of Tamas and inertia. 12. Remember: Brahman alone is real; this world is unreal; the individual soul is identical with Brahman. 13. Remember: dispassion and Sadhana (Vairagya and Abhyasa) are the two wings with which you can soar to the realm of eternal bliss. 14. Remember: Egoism and the senses are your real enemies. Slay them ruthlessly through self-surrender and self-restraint. 15. Remember: This world is impermanent, unreal and full of pains, sorrows, diseases and death; and God is full of bliss, peace and wisdom.

15. THE IDEAL SPIRITUAL LIFE

1. Lead the ideal spiritual life of renunciation, self denial, purity, meditation and devotion to God. 2. Renunciation is the beginning of spiritual life. 3. Self-denial is the opposite of selfishness. 4. From Selfishness come inner emptiness, anxiety and a state of restlessness; and from self-denial come strength, moral courage, satisfaction in being victorious in the struggle over base propensities. 5. Self-denial is renunciation in practice. It is the discipline of mundane desires, a restraint over the outgoing senses, not providing the fuel or gratification to the fame of sensual cravings, not submitting to the dictates of selfishness. 6. Self-denial is an antidote to the turbidity of self-centredness.

The Religion of Truth: Religion of Love

7. Seek diligently the path of Truth. Renunciation of egoism is the way of Truth. 8. Return to simple life. Weed out the fungus of Just, hatred, jealousy, etc. Plant the seeds of cosmic love, truthfulness, tolerance, courage and divinity. 9. With lovely flowers of wisdom and love picked from the garden of your heart weave a beautiful garland for the Lord and crown Him in love and reverence. 10. There is but one Religion, the religion of love. 11. In love lies the salvation of all beings. 12. To love is to share and serve. 13. Compassion makes the world noble and beautiful. 14. Passion binds. Hate agitates. Pure Divine Love throws open the portals of God. 15. Desire is fed by thoughts and kept alive by the will. 16. Desire is the root-cause of birth and death. 17. He who has no discrimination is really blind. 18. Real inner peace is independent of external condition: 19, Spirituality has renunciation as its vital force. 20. Every fall is a rise. Every defeat is a spur to a greater victory. Every failure is a stepping stone to success. Every sleep is a prelude to a new awakening. Nil desperandum. Never despair. 21. Grow by your inner and outer experience till you can live in God. 22. To live in God is to become God. To know God is to become God.

16. THE RIGHTEOUS LIFE

1. There is no sorrow like attachment. There is no happiness like renunciation. There is no penance like the practice of Truth. There is no eye like that of the eye of wisdom. 2. Purity is the gateway of wisdom and love. 3. Attachment is a mark of sorrow. Attachment stupefies. 4. Mercy is the highest virtue. 5. Forgiveness is the highest power. 6. The Knowledge of Self or Atman is the highest Knowledge. 7. There is nothing higher than Truth. 8. Aim at perfection in action. This is the best form of Yoga. Be detached in action. Care not for fruit of action. Give up agency. Surrender the fruits and action to the Lord. Do an action as a humble instrument of the Lord. 9. Lust and anger which are seated in the senses and the mind obscure knowledge, stupefy man and impel him to sinful acts and conduct. 10. Lust and anger destroy knowlerge and discrimination. 11. Power is a dangerous thing. It corrupts the mind. It brings one's downfall. If the wielder of power is rightcous, he is quite safe. Power must be guided by Dharma or righteousness. 12. Self-discipline must begin with the mind first. The practice of Sama (control of mind) comes first and then comes Dama (control of the senses). 13. That which bestows material welfare (Abhyudaya) and Moksha or emancipation (Nisreyas) is Dharma,

17. ADVICE TO ASPIRANTS

1. Vanity, arrogance, self-assertive nature and rajasic violence are great obstacles in the spiritual path. They take various forms. It is very difficult for the aspirant to detect them. The aspirant vainly imagines that he is advanced in the spiritual path. He resents when these defects are pointed out by others. He never admits his defects. Such an aspirant cannot make any spiritual progress.

2. The aspirant claims that he is a Superior sadhak with psychic powers and great knowledge of Yoga. He thinks that he is free from defects and that he is a perfect Yogi. He poses as a Yogi with realisation. He says that he can influence others and has a large number of disciples, devotees and admirers. 3. Lower nature persists and resists. It refuses to get itself sublimated and transformed. 4. If the aspirant is not willing to regenerate his lower nature he will not be benefited even if he remains for several years with his Guru. 5. Disobedience and indiscipline are great obstacles in spiritual path. Self-assertion stands in the way of obedience. The ego can be annihilated only by obedience, humility and service. The aspirant has his own ideas, whins, fancies and impulses. He is unwilling to accept any order or discipline prescribed by his Guru. He has his own ways. He promises to be obedient and observe discipline, but that actions done or the course followed is the very opposite of his profession or promise. 6. He finds faults in his Guru and even superimposes defects in him. This is height of his folly. How can he improve in the spiritual path? 7. He who is not straightforward cannot profit by the Guru's help. 8. An aspirant who conceals faith, who utters falsehood, who is hypocritical cannot hope for the descent of divine Light. He does things to keep up his position, to get his own way or indulges in his own habit. He clouds his own understanding and conscience. 9. It is impossible to correct an aspirant who has the dangerous habit of constant self- justification. He is ready to bring any kind of clumsy argument to justify himself, to keep up his position and prestige. 10. If an aspirant continues out of self-esteem and self-will or Tamasic inertia to shut his eyes or harden his heart against the Divine Light, so long as he does that, no one can help him. 11. The entire being must agree for the divine change. There must be integral surrender. Then alone the light will descend. Then alone the Guru can help the aspirant. 12. An aspirant who is obstinate, self-assertive or aggressive and self-willed has his own ways of thinking and acting. He will not pay any heed to the advice of his Guru. He gets stuck up in the self-created mire. He cannot rise up in the ladder of Yoga. 13. If an aspirant who is arrogant, vain, untruthful and violent says that he is in meditation for two hours nicely, he is an hypocrite, he is a deluded soul. No

meditation is possible in one who has such evil traits. Do not believe this deluded man. 14. Obey your teacher. Follow his instructions implicitly. Be truthful. Be calm. Be serene. Be humble. Be devoted. Be disciplined. You will attain self-realisation now and here. May Lord bless you all, O sincere seckers after Truth. 15. Swetaswatara Upanishad says: "He who has supreme devotion to God and as intense devotion to the Guru as he has to God, unto him are the truths of the Upanishad revealed."

18. WISDOM NECTAR

1. Remember God at all times.
2. Enquire "who am I?" and realise the self.
3. Make friendship with any one after studying him very carefully.
4. Do always virtuous actions.
5. Hear the wise words of great souls and follow them.
6. Do those actions that are pronounced to be right by the Shastras.
7. Don't make friendship with childish persons.
8. Move with the world tactfully. Adapt.
9. Give up bad company.
10. Don't talk much before great souls.
11. Avoid unnecessary discussions.
12. Do not exaggerate or concoct or twist when you talk.
13. Develop mercy and cosmic love.
14. Share what you have with others.
15. Good and bad, friend and enemy, pleasure and pain, virtue and sin are in the mind only.
16. Mind, when purified by the removal of six passions, becomes your Guru.
17. Patience, perseverance and vital will are indispensable for reaching the goal.
18. Purity of food leads to purity of mind.
19. Do not do any action harmful to any one.
20. Guru is necessary to show you the path to peace.

19. IMMORTALTEACHINGS*

INTRODUCTION

In an age seething with discord and discontent where political ambitions, economic rivalries and ideological differences play their nefarious part, humanity is on the verge of despair, confused and frustrated and a victim of the conditions that he himself has created, the common man as a last resort is slowly turning his mind towards spirituality, realising at last that all that glitters is not gold and that eternal values can be discovered only in the realm of spirit and not in the world of matter. Among those great personalities who are guiding mankind towards this discovery is Bhagawan Sivananda. He is Lord Siva incarnate on a mission to redeem humanity from the whirlwind of blind materialism and to lift the veil of Maya which clouds people's vision. He is ever shining with eternal conscious spirit and full of Satchidananda. His disciples are spread over the length and breadth of the World. Though he never set foot beyond the shores of India, yet many foreigners are among his disciples and there are many branches of The Divine Life Society of which Bhagawan is the Founder-President, in various parts of the World. The practical teacher, Bhagawan Sivananda is ever ready to guide humanity on the spiritual path for ultimate salvation. Dear Readers, remove the veil of ignorance, study and practise the immortal teachings of Sri Gurudev and attain Immortality.

-By A.G.R. Sharma.

**Compiled by Sri A.G.R.Sharma,SirpurKagahzhnagar.*

IMMORTAL TEACHINGS

1. God is; God exists. Give up idle controversies, theological dissension. Be pure in heart. Serve humanity.
Love God. Treat all creatures in love.
2. God is your shelter against the storms, your sole refuge, your solace and your resting place.
3. The entire universe is your own. The whole world is your body. All the world is your home.
4. Be tolerant. Be pure. Be simple. Be humble. This is the way of a new life. This is the way of spiritual life.
5. Do not be cold, blunt and indifferent to life.

This is not true asceticism. Serve all. Be not vindictive. Love all; be kind to all. 6. Hate none. Cavil none. Be not harsh to any one. 7. Mingle with the poor, be a servant of the poor. Share what you have with the poor. 8. I follow the religion of love. 9. I am a true Christian, a true Mussalman, a true Hindu, a true Buddhist, a true Sikh and a true Parsi. 10. Money can help you to get medicines, but not health. Money can help you to get soft pillows, but not sound sleep. Money can help you to get material comforts, but not eternal bliss. Money can help you to get ornaments, but not beauty. Money will help you to get an electric ear-phone, but not natural hearing. Attain the supreme wealth of wisdom, you will have everything. 11. Pain and death exist. Their ultimate cause is ignorance. Their cure is knowledge of Brahman or experience of the eternal bliss of the Supreme Self. 12. Let yeur service be free from the taint of seeking recognition, power or position. Let your motive be altruistic. 13. Sacrifice means an act directed to the welfare of all life without receiving or desiring a return for it, either of a temporal or spiritual nature. 14. Purification, illumination, unification, perfection and liberation are the stages in the spiritual path. 15. Swim in the ocean of spiritual awareness. Enjoy the stupendous stillness of God-consciousness. Plunge in the river of eternal life. Behold the eternal light of Divine Reality. 16. Faith is belief in the unknown. 17. Faith heals, faith creates, faith works wonders, faith moves mountains. 18. Faith is the searchlight for God-finding. 19 Have perfect faith in the Lord. His name is your sole prop, refuge and support. His temple is your pure heart. 20. Prayer is the heavenward soaring of the soul on the wings of devotion. 21. Prayer is not asking for something material. It is the yearning of the soul for communion with God. 22. Prayer lightens the heart and fills the mind with peace, strength and purity. 23. Prayer is the key of the morning and the bolt of the evening.

24. Lust, anger, greed, pride, hypocrisy, hatred, attachment, are the products of AVIDYA, that binds man to SAMSARA or the World. These should be overcome by steady effort. 25. If you wish to attain the knowledge of the ATMA you will have to eradieate these evil traits which stand as stumbling blocks in the path of salvation. 26. Ahimsa is the law of life; Hims is the law of death. 27. Return good for evil; conquer hatred by love and give life for death. 28. Selfishness is the greatest sin. It constrains the heart. It separates man from man. It makes him greedy. It is the root of all evils and sufferings. Destroy selfishness through selfless service, charity. generosity and love. 29. Never speak ill of others. Also never hear ill of others. Never listen to one man blaming another in private. 30. Strength is life. Weakness is death. Have strength born of wisdom of the Self. Destroy all weaknesses by identifying your Self with the Supreme Self, the Source for all Power and Strength. 31. Be moderate in eating and drinking. Practise Self-restraint. Have devotion to The Lord. Hurt none in thought, word and deed. Dwell in solitude, Reflect. Enquire. Meditate. This is the teaching of Sages and Seers. 32. All life is one. The world is one home. All are members of one human family. All creation is an organic whole. No man is independent of this whole. Man makes himself miserable by separating himself from others.Separation is death. Unity is eternal life. Cultivate cosmic love. Include all. Embrace all. Serve all. Recognise the worth of others. Destroy all barriers, racial, religious and natural prejudices, that separate man from man. Recognize the non-dual principle the immortal essence within ali creatures. Protect animals. Let all life be sacred. Then this world will be a paradise of beauty, a haven of peace, a Vaikunta. 33. Anger is a great force. If you control it, it can be transmuted into a power which can move the whole world. 34. There are some flowers which have a beautiful colour, but have no scent. Even so, there are some who talk sweet, flowery words, but do not act accordingly. 35. Bear insult. Bear injury. This is the most important Sadhana. This will give you immense peace and strength of will.

36. The Lord is within you. He is seated in the heart of all beings. Whatever you see, hear, touch or feel is God. Therefore, hate not anybody, cheat not anybody, love all and be one with all. You will soon attain eternal bliss and perennial joy. 37. Truth is nobody's property. Truth is not the property of any particular sect, creed or religion. Truth is the property of everybody and is the same for all. 38. It is impossible to satisfy all human wants because with every attempt to satisfy them, new wants arise.. So it is wiser to decrease your wants by contentment and knowledge of Truth. 39. Speak politely. Be sweet in speech. Do not praise yourself. Do not abuse anybody. Do not be distcourteous. Give up back-biting. Do not mock at others. Do not laugh on improper occasions. Do not treat the poor with contempt. Beware that you may be poor one day. Do not be revengeful. Be grateful. 40. Jealousy is like a fire; it eats up goodness, just as fire consumes fuel. Therefore, abandon jealousy totally and develop magnanimity and large-heartedness. Embrace all. Love all. You will soon enter the kingdom of God. 41. Be clean-hearted, sweet-tongued, true-tongued. Do not destroy your soul by hatred and greed. Live amicably with others. Adapt, adjust, accommodate. 42. Time is most precious. If one minute is lost in vain, it is lost for ever. Make the best use of it. Spend it in Japa, Meditation, Kirtan and study of sacred scriptures. 43. Be noble. Be gentle. Be tolerant. Try to think from the standpoint of others, and not yours when dealing with them. 44. Happiness comes to him who seeks the happiness of others. Relieve the sufferings of those who are distressed as per your ability. 45. Kindness is the root of righteousnes. Kindness is the enemy of cruelty, harshness, rudeness. It softens the heart. It opens the door of heaven. 46. A man who has no devotion to God, who does not try to live a spiritual life, who does not serve humanity, who does not share what he has with others is wasting his precious, God-given life. 47. Believe in the Supreme Power of God. Believe in Truth. You will be free from difficulties and sorrows. That Supreme Power will guide you, strengthen you and comfort you. You will be peaceful amidst trials, adver. sities, failures and tempestuous circumstances. 48. Chastity or continence is an integral part of Yoga, It is an indispensable factor for the spiritual aspirants.

You cannot attain great heights of spiritual consciousness without chastity. Chastity is the very heart of Yoga. 19. Three evils, born of passion exist in this world, Uttering a falsehood is the first. The two others which are more heinous are intercourse with another man's wife and the infliction of cruelty on other living beings. 50. Your actions must support your character. Your ideals must lead you to the highest goal. Stake not the stomach for half a plate of rice, and your independence for the sexual life. 51. Parents should not force marriage on their children. They should not stamp out the spiritual impressions in their children. 52. With no shore, no limit, like an ocean with all beings as its bubbles, God is neither in heaven above nor down below, but in every one, everywhere. 53. Know that the Lord is your Supreme Goal and the end-all of life, that He is the living, protecting guideing Reality in our lives, that He is ever with us. 54. Think often of God, by Day and by night. He is always near you and with you. He dwells in the chambers of your heart. 55. O Man! Believe in the Supreme Power of God, the unseen teacher, who, through nature herself, teaches men the secret and the source of eternal bliss. Wake up from the slumber of ignorance. 56. You came alone. You will go alone. Know Thy Self. Be optimistic. Have confidence. Strive. Discover the Reality in your heart. Turn to the Divine source and become one with it. 57. The world is the visible manifestation of God's cosmic play, and all are but actors in the stage of life. For the brief duration one has to play one's part. One should play well, with good- will towards all and malice towards none, causing injury to no one, without estrangement or avarice, with mercy and fellowship and the spiritual goal always in view. All must return to the original source one day or the other; hence one must depart. with a clean slate, with no regrets and no ambitions. 58. Purity of heart is one essential requisite for the vision of God. Real purity of heart is that state in which the objects of the world cease to have any abiding or infatuating attraction for the aspirant. 59. Purity of heart is that state in which one is free from lust, anger, greed, pride, jealousy, vanity, egoism, hatred and other evil qualities.

60. Attachment to external objects, lack of faith in spiritual values and non-discrimination between right and wrong, give rise to all evils and sufferings. 61. Jealousy is more solid thing than the Himalayas. 62. Crookedness kills terribly the conscience of man and affects the health of his soul. 63. Poor is he who always wants something or the other. Fear has he who thinks he is going to lose something. To give is to gain strength. To receive is to invite weakness. 64. Senses, reason, intuition, self-realisation. Rise above the senses and get at reason. Rise above reason and get at intuition. Through intuition attain self-realisation. 65. "Mint money. Attain power. Kill your neighbour and take his property. Be happy". This is the philosophy of the perverted materialists. This is the philosphy of the devils. 66. "Renounce everything. Serve humanity". Meditate and realise "This is the philosophy of Hinduism. 67. God exists, as oil in seed, butter in curd, fire in wood. 68. Pray! "Lord, Thy will be done. I want nothing. Thou knowest what is best for me." 69. Resolve. "I will not be angry today. I will not speak any untruth today. I will not hurt anybody. I will be kind and good to all. I will feel the presence of the Lord." 70. Feel! I am nothing. I have nothing. I can do nothing, without the grace of God. Thou art everything. I am thine. All is thine. 71. Trust in God and do what your conscience tells you to be right. 72. You are only a Trustee in the world. God is the owner. 73. Faith is the anchor. Devotion is the Compass. God is the Captain. Now, Sail fearlessly to the other shore of Eternal Bliss.

ESSENCE

SONG

Kill not, steal not, lie not, harm not,
slander not, lust not, revenge not, worry not,

regret not, fear not, waver not, doubt not,
delay not to reach the Goal. Concentrate,
reflect, meditate, enquire, "Who am I? and
know Thy Self.

SONG

Serenity, regularity, absence of vanity,
sincerity, simplicity, veracity, equanimity,
fixity, non-irritability, adaptability,
humility, tenacity, integrity, nobility, magnanimity,
charity, generosity, purity.
Practise daily these eighteen "ities"
you will soon attain immortality.
Brahman is the only real entity.
Mr. So and Sois a false non-entity,
you will abide in Eternity and Infinity,
you will behold unity in Diversity,
you cannot attain these in the university,
But you can attain these in the Forest Academy.

20. PURIFICATION

Purify the body through the practice of Yoga Asanas.
Purify the Prana through the practice of Pranayama.
Purify the Mind through Japa and Kirtan.
Purify the intellect through Right Enquiry.
Realise the Spirit through constant meditation.
Arise, Awake, Strive Hard, Reach the goal.

21. INNER SECRETS OF DIVINE LIFE

Tat Twam Asi

1. Brahman or the Absolute is Eternal Life, Eternal Light, and Wisdom Infinite.

2. To define God is to limit God. God defined is
God denied.
3. "I am Immortal Brahman" is not a mere intellectual concept. It is a glorious fact and realisation.

The Mystic Keys

4. I will give you the keys of the realm of infinite bliss. They are—renunciation, dispassion, discrimination, aspiration and meditation. Open. Enter. Rest.
5. Live today well. Lead the life divine. You will have a better life tomorrow.
6. Listen. God will speak. Obey. God will act.

Definition Of A Dead Man

7. A worldly man is spiritually dead.
8. Do not live to die, but die to live.
9. A man without religion is an animal. He is a corpse while living.

The Essence Of Virtue

10. Fearlessness is the greatest asset of an aspirant.
Il. No virtue or spirituality can thrive where there
is fear.
12. The surest mark of a spiritual man is serenity and equanimity.
13. Be like a bee that sits on the flower alone, and drinks honey. Drink the honey of immortality.
14. Be not like a fly that sits on sweetmeat and filth also. Abandon sensual filth.

Samadhi And Spiritual Experience

15. In ecstasy the aspirant experiences Bliss; in Nirvikalpa Samadhi the aspirant becomes Bliss itself. 16. In Savikalpa Samadhi there is consciousness of individuality. There is the mystic vision of God. There is the triad of Triputi,—experiencer, experienced and experience.

17. In Nirvikalpa Samadhi all consciousness of duality is obliterated. The experiencer, the experienced and the experience have become one.

22. THE GUIDING PRINCIPLES OF DIVINE LIFE

1. Sadhana (meditation, Japa and prayer) should become an integral part of the aspirant's personality and life.
sd 2. Attachment to Vairagya (dispassion) is as much an evil as attachment to Rajas (passion) itself.
• Vairagya Abhimana (I am a great Vairagi) is more dangerous than the householder's Abhimana (I am" a wealthy man, I am a great donor).
4. Intuition reasons not, but knows.

23. NEED FOR SPIRITUAL EDUCATION

1. Spiritual preachers should interpret religion in a language which modern people and students can understand. 2. Religion must be interpreted to moet the spiritual needs of younger generation. 3. Scriptures like Gita, Yoga Sutras, etc. should be presented to the youth of today in a language that they can understand and appreciate and in a way that will appeal to them. 4. There is an appalling faithlessness among the educated youths of today, all over India. 5. What the youths want to know is, how the spiritual truths can solve the day-to- day problems that face them, 6. The students of the schools and colleges to-day are sorely neglecting the ethical and spiritual part of their training and education. 7. Teachers themselves should receive proper spiritual education and thus qualify themselves to impart the right kind of education to the students in their charge. 8. Spiritual heads should hold a summer training camp every year to give intense theoretical and practical training to students and teachers. If this is done the cultural revival will be ensured.

24. REAL CULTURE

Real culture is Self-realisation. Real culture is attainment of perfection. Real culture is to be in tune with the Infinite. Real culture is Yogic union with the Lord. Real culture is nobility, serenity, gentlemanliness. Real culture is refinement of the mind. Real culture is generosity, compassion, self-restraint. Real culture is tolerance, courtesy and good behaviour. Real culture is selflessness, egolessness and sweetness. Real culture is unity, oneness, universal love. Real eulture is sacrifice, service and sublimation.

Bhavan's Journal Nov. 1957.

25. WAY TO WORLD PEACE

Educate the religious sense of the people,:
Educate the moral sense of the people,
Educate the heart of the people, os
Educate yourself at the Yoga-Vedantal Forest University,
Educate your mind to realize unity,
Educate your mind to behold the one self in all,
Educate your mind to discriminate between right and wrong,
Educate your mind to be dispassionate,
Educate your mind to be desireless,
Passionless, egoless and selfless,
Educate your mind to see only the good in all.
Educate your mind to practise the teaching :
"Be good, and do good."

26. LOVE

Love is Bliss. Love is wisdom. Love is the support. Love is the refuge. Love is Divine. Love is Prem. Love is Nectar. Love is Immortal. Love is beauty. Love is

Rasa. Love is sweetness. Love is the immediate way to Truth or perennial joy. Love is a great purifier. It is the life principle of creation. It was the driving force behind Buddha, Jesus and Mira.

Love is the key to life divine. Love is a creative force.

Love alone can bring peace on earth. Love is the greatest power on earth. Love can conquer the hearts of all Love alone can cement broken hearts.

Love never claims. Love ever gives. Love ever suffers.

Love never resents. Love never revenges. Love endures ever. Love envies not, anticipates, not bargains not. Love purifies, redeems, transmutes and conquers. Love reveals, illumines, inspires and liberates. Love unites one with God.

Live in love. Constantly live in the Divine. Cultivate love through prayer, Japa, Kirtan, meditation, Satsang (association with the wise), worship, study of devotional books, service of humanity with Narayana Bhav etc,.

Love to give: Love to share. Love to do good. Love to be kind. Love to enquire "Who am I". Love to pray and meditate. Love to Realise God. To love God is to Love all.

27. DON'T DO ALL THESE

Don't backbite. Don't vilify others. Don't be insincere. Don't utter falsehood. Don't speak harsh or vulgar words. Don't disobey your parents. Don't do any evil to others. Don't drink liquor. Don't smoke. Don't eat meat. Don't hate anybody. Don't fight and quarrel.

Do All These

Serve the poor, sick and the parents.
Respect saints, teachers and elders.
Study scriptures.
Pray and meditate.
Sing the glory of God.
Remember Him at all times.
Recite His name.
Be humble, simple, noble and gentle.
Love all, love the Lord in all.
Behold the one Atman in all beings.

Virtue Victorious

Fear knocked at the door, Courage opened it, Lo, Fear was not there. Ignorance knocked at the door, Wisdom opened it, Lo, Ignorance was not there. Passion knocked at the door, Discrimination opened it, Lo, Passion was not there.

28. THREE TYPES OF SPIRITUAL ASPIRANTS

Analogy of Combustible Materials

Gun powder gets ignited immediately. So it is a first-class aspirant. He attains illumination quickly, as soon as he gets initiation from his Guru.

Charcoal gets some time for burning. So is the aspirant with a Rajasic mind. He has to do severe Sadhana and purify himself before he attains God-realisation.

Wet fuel takes a longer time for burning. It has to be dried up in the sun for some days. So is an aspirant with a Tamasic mind. He must do intense Tapas and Sadhana for attaining Self-realisation.

Analogy of vessels and greasy substances

A vessel in which milk is kept can be cleaned very easily. So is the Sattwic mind.

A vessel in which ghee is kept takes some time for cleaning. You will have to apply some soda and soap. So is the Rajasic mind. You will have to purify it by doing intense Sadhana.

A vessel in which coal-tar is kept takes a very long time and effort for cleaning. So is a Tamasic mind. You will have to do intense Tapas and Sadhana for a very long time for cleaning it.

Analogy of electric lamps and shades

You can see very clearly through a bright white bulb. If it is a coloured bulb the light is not clear. If it is a black bulb, covered with a black paper, you cannot see at all. It is all darkness.

Sattwic mind is like the bright white bulb; Rajasic mind is like the coloured bulb; Tamasic mind is like the black bulb.

Analogy of the cloud and the sun

Through an autumnal cloud the sun can be seen brightly. So is the Satwic mind.

Through a thick layer of cloud, the sun can be seen partially. So is the Rajasic mind.

Through the dark cloud in the rainy season, the sun cannot be seen at all. So is the Tamasic mind.

THEREFORE, eradicate Tamas, transcend Rajas and cultivate Sattwa. You will attain Self-realisation quickly.

29. THE ETERNAL VALUES

1. Failure is a better teacher than success.
2. Love can hope where reason would despair.
3. Love is the greatest healing power of the universe.
4. Love is the law of life.
5. Love thinks no evil, imputes no motive and sees the bright side.
6. Lust is a canker of the mind.
7. Lust corrodes the conscience.
8. In loving anybody or anyone you love in truth but yourself. In hating anything or anyone you hate in truth but yourself.
9. Do not do anything in an underhand manner.
If you think an action is the right thing to do, do it openly and boldly.
10. Do not be a hypocrite. Do not wish to appear to others as better than you are.
11. The Guru or the Preceptor can but point the way.
The disciple will have to do Sadhana and meditation himself.
12. An active wicked man is much better than a passive good man. The active wicked man will evolve quickly.
13. The relation of Brahman with the world is Anirva-chaniya (impossible of explanation).

The marks of the Lover of God

14. What are the marks of Him who loves God? Humility, love, service, sacrifice, compassion, egolessness, desirelessness.
15. One mark of him who walks the way of spiritual life is humility.
16. Bring to the Lord humility, faith, devotion and tears of love. You will see Him now, this very second. You will enter into His Being.

17. No one can ever hope to know God without purity. Purity is freedom from desires, untruthfulness and attraction for sensual objects.

30. SAYINGS OF SWAMI SIVANANDA

1. Reform yourself. The Society will reform itself. 2. The only thing worth seeking in life is God. 3. Character is not developed in a day. 4. Build your character; you can shape your life. 5. God is an embodiment of love, wisdom and bliss. 6. Love all, embrace all. Be kind to all. 7. God is Truth, Truth is God. 8. Be good. Do good. This is Life Divine. 9. Adopt the triple motto: Ahimsa, Satya, Brahmacharya. 10. If you are established in Ahimsa, you have attained all virtues. 11. If you control the tongue, you have controlled all the senses. 12. Purify your heart by selfless and humble service. Learn to realise that sensual pleasure is never complete and full. 13. The attainment of perfection is the goal of human life. 14. True Love is the greatest power on this earth. 15. Nothing is impossible to be achieved through God's name. 16. Emotional excitement is not devotion to God. Devotion is pure love. 17. There is one panacea for all ills: the Name of God. 18. Nothing is greater than the Name of God. 19. Meditation will bring light in your heart. 20. The purpose of life is attainment of immortality.

31. SAINT: GOD'S IMAGE

1. A saint is God incarnate.
2. A saint is one who identifies his soul with the Universal Soul.
3. A saint sees the whole world as the projection of his own Soul.
4. A sage sees unity in diversity. He becomes one with the whole world.

5. The actions done by a saint are like the roasted grains which cannot sprout in the best of soil.
6. A saint is free from the past Karmas and the present Karmas.
7. A saint is careless of his physical state. He takes no thought of his body.
8. Service of the saints is the door which leads to Bhakti.

32. PHILOSOPHY OF SWAMI SIVANANDA

Goal of life is Self-realization or attainment of Brahman.

Hearing, reflection and meditation, after equipping one self with the four means, are the means for attaining Self-realization.

Selfless service, devotion, Self-restraint, Satsang are auxiliaries for attaining Self-realization.

Parabrahman or the Absolute whose nature is Satchidananda-Existence-Knowledge-Bliss-is the only Reality.

World is Brahman seen through the mind-lens.

The world is a mere appearance due to Avidya or ignorance.

Mind splits and projects various forms and causes multiplicity.

Annihilation of mind or. Avidya bestows knowledge of Brahman.

Knowledge of Brahman alone can give Liberation.

The individual soul is identical with Parabrahman when Avidya or mind is destroyed.

Moksha is a positive state of consciousness in which Reality, Awareness and Bliss are revealed and union with Brahman or the Absolute is secured.

33. WISDOM OF SWAMI SIVANANDA

See God in all.
Bear insult,
Bear injury.
Be good.
Do good.
God is peace.
God is bliss.
God is light.

All faiths are great in their own ways; leading the path to Paramatma, God and Allah.

God is equal to all. Humanity are His children; so we are brothers and sisters belonging to one parenthood.

What good is it, if we acknowledge in prayer that God is our Father and yet do not treat every man as brother.

34. THUS SPAKE SIVA

Awake, O aspirant.
Do vigorous Sadhana.
Be kind. Be wise.
Be compassionate.
Be honest.
Be pure.
Be sincere.
Be truthful.
Be bold.
Be virtuous.
Be good.
Serve the needy.
Serve the poor.
Serve the Lord in all.

God is love.
God is Truth.
God is Power.
Do Kirtan daily, morning and night.
Pray daily.
Offer flowers to Him.
Enquire: 'who am I' ?
Know Thy Self and be free.

35. VOICE OF THE HIMALAYAS

1.Ifyou exist, God also exists.
2.Sadhana is your best friend.
3.Desire is poverty.
4.Ifyou are good, the whole world will be good for you.
5.Asaint's life is one long prayer.
6.Time is life.
7.God's thinking is intuitive.
8.There is no short-cut to God-realisation.
9.Vedanta is a religion of the heart.
10.God is righteousness.
11.There is some truth in everything.
12.The pivot of life is meditation.
13.Love of flesh is denial of love itself.
14.Pray not for relief from suffering, but for strength and endurance to bear it.
15.You can pursue Yoga even while remaining where you are.

36. TEACHINGS OF SWAMI SIVANANDA RISHIKESH.

1Ifyou want rapid progress in the spiritual path, watch every thought.
2.Meditation on Brahman is the highest form of religion.
3.Forthinking what is beyond mind, rely not on logic, but on sacred scriptures.
4.AVedantic student who does not combine Bhakti develops egoism and so he gets adownfall.
5.Donot leave any work half-done.

6. Pray and work. 7. Scrutinise your motives. 8. Blame and praise are sheer vibrations in the air. 9. An act is good if it is prompted by a good motive and good will. 10. Guru is your electric lift. 11. Make your holiday a holy day. 12. God is a question of supply and demand. 13. If you cannot remember God at all times, remember death at all times. 14. Never give up the hope of realising God. 15. To follow is easy, but to lead is difficult.

37. JNANA GANGA

HARVEST OF BLISS.

Sow the seed of Virtuous actions, Water it with devotion. Fence the field with dispassion. You will reap a nice harvest of eternal bliss and immortality.

PURIFYING AGENT.

Not Panchagni Tapas, not pilgrimage, not standing on head for hours, not living on leaves, can purify one, who has not overcome desires.

YOUR TWO FRIENDS.

Abhyasa and Vairagya are the two friends of meditation.

Abhyasa pushes the Sadhaks from behind and prevents his gliding back or slipping down.

Vairagya clears the road in front, removes the thorns and stones and makes the path smooth.

Steady practice and cultivation of dispassion are the foremost requisites of a spiritual aspirant.

THE SEED OF IMMORTALITY.

Not in study, but in meditation on Atman, is to be found the seed of Immortality.

Not in achievement of possession, but in renunciation is to be found the seed of Immortality.

SAHAJA SAMADHI.

In Sahaja Samadhi there is an uninterrupted state of realisation. The sage is able to attend to any work that turns up, without feeling disturbed or distracted.

UNLEARNING TO INTUITE.

In the spiritual path you will have to unlearn what you have learnt.

SAINTLINESS.

The beginning of saintliness is killing of egoism. The end is eternal life. The key is Brahmacharya. The foundation is Yama-Niyama. The road that leads to the goal is meditation.

THE ENIGMA.

Man's problem is man himself. The solution is within man and not without.

ROAD TO RAMA RAJYA.

Mere outer adjustments, mere cultural, political, social and economic reforms cannot deliver man from his present darkness and ignorance. He must have ethical, Yogic discipline. He must be free from selfishness, greed, hatred, non-violence, and untruthfulness, etc. Then alone will there be an era of peace and unity and plenty of Rama Rajya.

LIFE AND LOVE.

Life and love are inseparable.
Where love is there God also is.
Love opens the eye of intuition.
God is the goal of Sadhana.

PURITY.

Purity is Freedom from desires. It is the passport to the realm of Bliss Eternal. It is the best wealth of a devotee. It is the best jewel of a Yogi.

FAITH.

Faith is the eye that sees the Lord and the hand that clings to Him. Faith is power and energy. Faith illumines the spiritual path and takes the devotee to the other shore of Immortality.

PATIENCE.

Patience strengthens the spirit, sweetens the temper, and develops the will-power.

MEANS AND ENDS.

Be firm and control the senses.
Be humble and kill pride.
Be vigilant and destroy the desires.
Be bold and tread the spiritual path.
Be still and realise the Truth.

TRUE RELIGION.

Religion is a matter of the heart.
There must be conversion of the heart.
There must be colouring of the heart.

Become a better Hindu, a better Christian, a better Muslim.

ON EDUCATION

The learning of school and colleges is dark and learned nonsense.

YOUR DARLING

Covered with skin and hair, filled inside with flesh, bones, blood and excreta, such aliving corpse is loved by the infatuated man as his darling, only so long as he has not attained-God-realisation or the vision of Truth.

SCIENCE AND REALITY

Science is not in contact with the Ultimate Reality.
Itdoes not aim at the Immutable Truth. It is a partial and abstract kind of knowledge. Itis not concerned with anything ultimate.

Science cannot solve the ultimate mystery of nature.

SAVE THYSELF

Nobody can save you. You are your own saviour.

THE DIVINE LIFE SOCIETY

Divine Life Society stands for universal brotherhood.
Divine Life Society stands for integrity, for action in harmony with thought and feeling. The Divine Life Society stands for wisdom, illumination, Self-realisation, selfless service, cosmic love, goodness, kindness and compassion.

THE REAL BENEFACTORS

Your Assemblies can do nothing in changing the heart of the people. Your leagues, Samajas or associations can do little in the direction. It is only saints who can transform people into Divinity and make them happy, free and perfect.

SIVANANDA'S ORDER OF THE DAY

Behold. Awake. Stand up. Be steady. Fight and win the inner battle. Wear the laurel of imperishable wisdom, immortal bliss and everlasting peace.

Stand firm. Be master of thyself. Live as Lord, not the slave of senses. Shake off the yoke of flesh. Shun not work. Meditate. Regain the kingdom of the Spirit or Atma.

A WORD TO SCIENTISTS

Scientists have invented sputniks, bombs, radio, wireless, aeroplane; but do they know the science of Atman or their Inner Self?

A Scientist wants to reach the moon and settle down there more comfortably, but what does he know of himself?

Today scientists fly in the air like bird, dive deep into the ocean like fish. But they know not what lies hidden in their own hearts--the Immortal Self.

Oh beloved scientist! You have enormous powers of mind and will. Practise Yoga and attain Atma-jnana!

38. GARLAND OF YOGA SADHANA

Don't forget God. Don't fail to get up at 4 A.M and do Japa and Meditation. Don't fail to maintain a daily diary. Don't fail to do Nitya-Karma. Don't fail to do charity. Don't fail to discharge your duties to parents. Don't waste any opportunity. Don't depend upon servants. Don't be slave to the Indriyas. Don't move with worldly-minded people. Don't count the time.

BRAHMACHARYA

Don't waste your Veerya (Semen). Don't procreate too many children. Do not cast lustful look at woman.
Do not attend cinemas and read novels.

RIGHT CONDUCT

Do not covet other's property. Do not revenge. Do not blame or speak ill of others. Do not displease any body. Do not use bad words. Do not develop evil habits, such as smoking, drinking liquor etc. Do not argue unnecessarily. Do not alter falsehood on any account. Do not exaggerate. Do not travel without ticket. Do not give destructive suggestion. Do not have any secrets. Do not envy others.

VAIRAGYA

Do not forget the miseries of the world. Do not try to get comforts. Do not forget death. Do not care for the morrow. Do not write the letters. Do not read newspapers. Do not try to redress your troubles. Do not possess any thing.

DISCIPLINE

Do not talk too much. Do not laugh too much. Do not waste even a single second. Do not overload your stomach. Do not remain idle at any time. Do not think too much of a disease. Do not fast too much. Do not disobey the laws of nature. Do not exert too much. Do not fail to observe Mauna.

WAY TO PEACE AND HAPPINESS

Do not expect; do not hesitate. Do not keep in the heart any injury done by others. Do not compare. Do not mix with rich people. Do not build castles in the air. Do not brood over the past. Do not plan your future. Do not get angry on any account. Do not expect any return for your services or help. Do not multiply your acquaintances. Do not be familiar with any body. Do not keep bad company. Do not squander your wealth. Do not think too much of yourself. Do not make mountains out of little

moles. Do not be extravagant. Do not make much of trifling things. Do not forget God.

SONG FOR DEVELOPING WILL

Will is Atma Bal, Will is dynamic. Have strong will and realize Atma Om, Om, Om, Om.

Your will has become weak through various desires.
Destroy them to the very root by Vivek, Vairag, Tyag, Om, Om, Om, Om, Om.

BENEFIT OF SATSANGA

Let me repeat here the words of Sri Krishna to Uddhava "I am not attracted so much by the practice of Yoga, the study of Sankhya, by the recitation of the Vedas, by the performance of penance, by renunciation, by acts of sacrifices, charity and public utility, by alms, by fasts, worship of Devas and recitation of sacred Mantras, by visiting sacred places of pilgrimage, and by the rules of restraint and religious observances, as by the company of the good. Here the Lord, even after revealing His own mystery to Uddhava, concludes by saying that the company of the good (Satsanga) is the highest means of approaching God. Therefore, Satsanga is one of the Secrets of Sadhana or practice by which an aspirant may reach God.

39. SELF-SURRENDER

1. O Man! Give up vanity, Abandon these worldly toys. Meditate, Behold the light. Attain immortality. Enjoy eternal bliss. 2. Fast the mind. Give up mundane desires. 3. Every day is a messenger of God. 4. Surrender is an inner attitude. 5. A devotee has no independent existence of his own. He ever lives in the Lord. His will has become one with the Divine Will. He lives, moves and has his being in the Lord. Two have become one now. The Lord talks through him and works through him.

6. The way of Bhakti is the way of surrender. Not until one has surrendered his "I" his "Ego", may he truly know what Bhakti is.
7. Deny yourself. Die to yourself. Renounce the ego. Be nothing. Then alone your heart will be filled with God.
8. Surrender means death of "I" or ego.
9. He whose ego is dead, he and he alone is reborn in the life, that is immortal, endless, full of bliss. It is life in the eternal, fearless Brahman.
10. Empty your ego. Be God-filled, God-thrilled and God-intoxicated.

40. BEST MEDICINE

The best medicine or Panacea for all diseases and for keeping good health is Kirtan, Japa and regular meditation. The Divine waves electrify, rejuvenate, vivify, energise the cells, tissues, nerves, etc,.

WAY TO POSITIVE SUCCESS

Stick to one place, one spiritual preceptor, one method, one system of Yoga. That is the way to positive success.
Yoga gives you mastery over circumstances and enriches your daily living.

HOW CAN YOU

Your money belongs to the Lord. How can you accumulate wealth when your God in the form of Poor Man is starving? How can you take food four times and tiffin, when the beggar Narayan is starving outside the door? These are the tests of spiritual progress.

NEVER GRUMBLE

Never grumble when you do service to others. Take delight in service. Watch for opportunities to serve. Work is worship of the Lord. Never show a weary or gloomy face when you serve.

THE BEST

Japa is the best of all spiritual practices in the modern age. It is the easiest too. Divine Name alone will give you all success and bestow the highest spiritual attainments

BE BALANCED

Adjust yourself to the ways and habits of others. Be balanced when you are insulted, when others use harsh words against you. Have equal mind in pleasure and pain.

CHILDISH IDEAL

To live merely for the collection of a number of earthly things a motor car, a bungalow, some silk suits and fashionable hats, ties and shoes, a wrist watch, a radio and some silver tea cups it is but a low and childish ideal.
These things of the dust soon vanish away like a passing dream. Thou art a pilgrim here! Awake, Arise, stop not, till the Goal is reached.

BANISH DISEASE

Yoga Asanas and Pranayama which will purify the body and mind will remove all diseases and will help in concentration and meditation. Health is the greatest asset. Health is wealth. This health is ensured by the practice of Asan, Pranayama and Suryanamskar.

SUCCESS SURE

A Guru is extremely essential in the spiritual path. You must daily worship your Guru. You must invoke His blessings before commencing your daily Sadhana or any important function. Then all your efforts will be crowned with success.

EASY SADHANA

Always repeat the Name of the Lord. Merely doing one or two Malas of Japa will not do. All the day, you should repeat His Name. Then alone will His Grace descend upon you and save you. This is very easy form of Sadhana.

DON'TS

Don't covet others' property. Don't revenge, Don't hate anybody. Don't displease anybody. Don't argue unnecessarily. Don't exaggerate. Don't envy others. Don't travel without tickets. Dont talk too much. Don't forget death.

BE BOLD

Do not vacillate Let no task frighten you. Men of Vacillation have never achieved anything. Application, faith and perseverance make the impossible, possible.
1. Be Good, Do Good. 2. Bear Insult, Bear Injury. 3. Share what you have with others. 4. Physical beauty is skin-deep. 5. Do not injure another's reputation. 6. Adapt, Adjust and Accommodate. 7. Thou art a pilgrim here. Arise. Awake. 8. No fire like lust. No evil like anger. 9. Guru is God. 10. Temple of God is in you.. 11. Soft words break hard hearts. 12 Work for the good of others.

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*From the "Calender" published by Sri A.C.R Ramaswamy, Bangalore.

41. HIMALAYA-JOTI

1. Kind hearts are gardens. Kind thoughts are roots. Kind words are flowers. Kind deeds are fruits. 2. Love divine gives; does not demand. Love endures; does not inflict the least pain. Love constantly flows towards the object of love. Love does not expect even reciprocity of feelings. Love serves spontaneously at every opportunity. Such love is its own reward. This true love is all-conquering, because it is divine, and beyond all worldliness and sense-gratifications. Cultivate this love. Pray. You will attain God-realisation. 3. Renunciation and meditation are the two great wheels on which the Yogi rolls forward to the peak of spiritual perfection and illumination.

4. There are five-years plan, grow more food campaign, grow more forest schemes and so on; but there is no plan or scheme for spiritual culture, Yogic discipline, building character, etc., which are the fundamental need of the hour. 5. Character and culture are the two great wheels on which the nation rolls forward on the path of progress and enlightenment. 6. By the practice of Pranayama, Japa and medita-tion, the body, nerves /and mind become more sensitive. You are easily disturbed by sound. You feel any pressure acutely. Persist in your Sadhana. Pray. You will gain strength and peace. 7. Obedience, humility and service, will annihilate egoism. 8. "The end of Knowledge is service," so says the Karma Yogi. "Bhakti is independent. It does not want the help of knowledge", so says a Bhakta. "Bhakti is an auxiliary to knowledge", so says the Vedanti. 9. A Yogi rules the stars. A worldly man is ruled by the stars, 10. "Be good. Do good". This is life divine. 11. Train yourself in the language of God. Silence is His language. 12. Immortality is thy birthright. Realise this now and here. 13. He who is desireless is the richest man in the world. 14. Countless may be the books you have read ; of what avail are they ? Many may be your charitable acts, building of rest houses; of what avail are they ? Far are you from God, if there be not faith and devotion in your heart. 15. A Sage or a Saint does not teach by words but by actions. 16. Temptation is at first like a ripple, then like a wave and finally like an ocean. Nip it in the bud. Destroy the ripple. Be eternally vigilant. 17. You are the heir apparent of God. Why do you beg from door to door? Why do you starve in the midst of plenty? All things are thine. Sun is thy brother. Moon is thy sister. 18. There are two inclinations in man. One prompts him to do good and the other impels him to do evil. There is an eternal fight within, between good and evil. Meditate. You will gain strength to conquer evil. Pray You will get help from God to fight against evil. 19. Temptation is at first like an ordinary visitor of your house, then like an ordinary guest, then like a distinguished guest, and finally like the proprietor of the house. Beware. Be eternally vigilant. Slay this temptation, your arch enemy of peace, through discrimination, dispassion, meditation, prayer and enquiry.

20. In the material world you growby acquisition; in the spiritual realm you grow by renunciation. 21. LOVE is a marvellous divine wine which God distils from His heart and pours into the hearts of His devotees. 22. MODERATION is the first virtue - 23. The PILLARS OF SOCIETY are tolerance, forbearance, truthfulness, compassion, kindness and love. 24. AHIMSA is a state of mind when hatred, anger malice and envy are transmuted into love by purifying and training our animal instincts. Ahimsa in the sense of non- killing is almost impossible to practise. 25. In GIVING you receive— In DYING to this little self you will find eternal Life. 26. IGNORANCE is the greatest poverty. 27. WISDOM is the greatest wealth. 28. The PEN of a saint is more precious, more powerful than the blood of the martyr. 29. CONCENTRIC CIRCLES: A word is the centre of an idea. An idea is the centre of a mental image. A mental image is the centre of a mental habit. A mental habit is the centre of a trait in man.

42. NIRVIKALPA SAMADHI

1. Nirvikalpa Samadhi or the Super-conscious state is the highest spiritual experience. 2. Nirvikalpa Samadhi is the most blessed and supreme state of absolute freedom and conscious etermal life. It is not a mere conviction nor it is a postulate of speculation, philosophic boldness, but actual Being. 3. Nirvikalpa Samadhi is a state where the principle of individdality is dissolved in unconditioned existence, a state of the realisation of the Real. 4. Nirvikalpa Samadhi is that experience of the life of the Absolute that puts a sudden end to all relative existence and there is neither the world nor the self exists even as a vague remembrance. 5. Nirvikalpa Samadhi is an immediate here and now of spacelessness and timelessness, the inexpressible, beyond joy and sorrow, beyond knowledge and ignorance, beyond life and death, beyond what is manifest and what is unmanifest, beyond all that is beyond.

6. Nirvikalpa Samadhi is a transcendental experience impossible of conception, impossible of expression, free from the differentiation of the knower, the knowledge and the known, a very unique experience which puts an end to the relative notion of God, individual soul and the world (Iswara, Jiva and Jagat). 7. Nirvikalpa Samadhi is the processless, immediate experience of the relationless spaceless, timeless Brahman, an experience resulting from one's habituation to the nondual knowledge of Atman. 8. As rivers enter the ocean leaving name and form, so the sage liberated from name and form reaches the transcendental divine being. This is immortality. This is Nirvikalpa Samadhi. This is the immediate liberation, the instantaneous experience of the absolute through the destruction of the fabric of personality built by Avidya, Kama and Karma.

43. AMBROSIA

PILLARS OF RELIGION

1. Being is God or Brahman.
2. All change implies motion.
3. Change is growth and growth is change.
4. Knowledge without conduct is deplorable.
5. Endeavour always to excel in virtue and truth.
6. Humility is the source of all virtues.
7. Know that everything is vanity except God.
8. Prayer is the key to the abode of eternal bliss. Therefore, pray sincerely.
9. Slay lust before you enter the spiritual path.
10. He who knows his own Self knows God.
11. Kill not your soul with excess of drinking and eating.
12. Prayer and meditation arefthe chief pillars of religion.
13. To serve a saint is to share his virtuous quality.
14. Sincere devotion controls the mind and the senses.
15. Prayer, service, devotion and meditation refresh your life-career.
16. Be firm in faith and strong in determination.
17. A desire arises only when there is a sense of imperfection.
18. Attachment is a mark of sorrow. Attachment produces evil.

19. There is no eye like that of knowledge. [There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation. There is no friend like Guru. There is no safe boat to cross the formidable Samsara like Satsang. 20. Mercy is the highest virtue. Forgiveness is the highest power. The Knowledge of Atman is the highest knowledge.

MOKSHA

1. Moksha is not an attainment of liberation from an actual state of bondage but is the realisation of the liberation which already exists. It is freedom from the false notion of bondage.
2. The individual soul feels itself to be in bondage in ignorance caused by the power of Avidya; when the false belief caused by delusion is removed by knowledge of Atma the state of Moksha is realised then and there, in this very life. It is not to follow after death.
3. Had there been real bondage, there is no hope for liberation. The soul will be bound eternally.
4. The cause of delusion is the desire in man. The desires generate the thought-waves and the thought-waves veil the real nature of the soul which is blissful, immortal and eternal. When the desires are annihilated, Moksha dawns on the individual. Therefore, Moksha is a state of desirelessness.
5. Moksha is the realisation of the non-dualistic consciousness.
6. Moksha is the Absolute State of Being where the unity of all-pervading and all-permeating consciousness is realised with certainty like that of an orange which we see in our palm.
7. The individual after realising this Absolute State, feels himself free beyond the body and the mind and finds himself a witness of the three states, viz., walking, dreming and deep sleep.
8. The causa! body which is the seed of the other two bodies becomes like a burnt seed. The other two bodies also do not affect his glorious state. They remain till the Prarbha is exhausted and drop down thereafter like the dead leaves from a plaintain.
9. Moksha is not a thing to be achieved by Karma. Whatever that is achieved is perishable. It is already there. You will have to realise it through intuition or the eye of wisdom.

10. Moksha is the breaking down of the barriers that constitut eseparate existence,
11. He who attempts to attain Moksha is not at all? selfish. He meditates, kills his ego and attains God-realisation. He rediates, joy and peace to the world. He helps others to attain God-realisation. He is a glory to the world. He cannot be selfish.

44. LUMINOUS WISDOM

LUCID DEFINITIONS

1. Bliss is the essential nature of man.
2. Thoughts are born of desires.
3. Mind is but a flow of thoughts.
4. To know is not true knowledge. To intuit is true knowledge.
5. Where there is no love, God is absent.
6. Where there is no humility, there is no virtue.
7. Where there is no good there is no love.
8. Meditation is a means to rise to God, to unite with God.
9. There is no difference between Jnani and Ajnani in their external activity. The difference lies only in their angle of vision. The Jani feels he is not the actor as he has no egoism and so he is not bound. An inAjna feels he is the doer and so he is bound.

THE ASPIRANT'S GUIDE

10. Faith is your anchor. Love is your compass. God is your captain. Now sail fearlessly to the other shore of Moksha.
11. O Man! Come. Listen. Fear not. Here is a message of hope, cheer and courage. Thou art not this perishable body. Thou art the all-pervading immortal soul. Meditate. Realise and be free.
12. Be a lamp to those who have lost their way. Be a doctor and nurse to the ailing patients. Be a boat and bridge to those who want ro reach the other shore of fearlessness and immortality.
13. No moment of an aspirant's life should go without constant repetition of God's name; while eating, hearing and talking, he should bear God's name in his heart.

14. A disciple may dwell near his preceptor and yet he will be far away from his teacher if he is disobedient and arrogant. If the disciple walks in the righteous path with obedience and humility he is ever near his teacher even though he lives far off from him. 15. Humility and purity go hand in hand. The one glorifies, the other sanctifies. 16. Truthfulness and love are the wings which raise us to God and deify us. 17. The love of the body and self-will are two great obstacles in the path of spirituality. 18. Speak to the Lord, not with the lips, but with the heart. 19. Fix the time and length of your meditation. Do not rise from your seat until you have finished it. Be firm. Be steady. Be steadfast. Then alone you will march* towards and reach the goal.

THE LAST WORD

20. The objector says: " Everything is an illusion.

Even Brahman the Absolute is an illusion." Sivananda says: "The snake in the rope is an illusion. But the substratum-rope—is not an illusion. It is a reality. There must be a substratum for this world-illusion. That substratum is Brahman. The denier or the doubter of Brahman exists."

45. LIGHT ON VEDANTA

1. The world is created and reabsorbed by Brahman. This creation and reabsorption lasts from eternity. No creation is a first onc. This Samsara or world-process is Anadi or beginningless. 2. The whole world is one family of God. There is only one caste—the caste of humanity. 3. My Atman cannot be illusory, because he who would deny it, even in denying it, witnesses its Reality. 4. If there is no 'I', there will be no 'mine'. 5. Illusion is not absolute non-existence. Illusion is a lesser reality. It is not so real as Brahman, the Absolute Reality. Illusion is a Vyavaharic Satta or relative reality. 6. A true Jnani can be a complete Bhakta. 7. The key-note of this life is meditation in silence.

8. First of the quifications on the spiritual path is discrimination. It should be practised not only at the beginning of the path, but at every step of it every day until the end. 9. Discrimination is that faculty by which Brahman alone is seen as real, all else as mere illusion, 10. Discrimination and purity are the hubs in which the axle of Truth is fixed. Il. Illusion does not mean a condition of non-existe-nce. It is derived existence like shadow. 12. He who is desireless is fearless. 13. A well-controlled mind can do anything for you. It is your friend and Guru. 14. Personality deveiops by prayer, Japa, Kirtan and elfless service is chastened by enquiry and is perfected by meditation and Samadhi. 15. A life of selfless service and sacrifice with regular prayer and meditation is the highest religion. 16. Wisdom cannot live where there is desire. 17. To refrain from all evil, to be good and do good, to control the mind and the senses, to practise meditation and attain God-realisation-this is the teaching of all saints and all scriptures. 18. Withdraw. Meditate. Dive deep into the recesses of your heart. You will have awareness of a Reality, very different from emperical reality, a timeless, spaceless, changeless Reality. You will feel and experience that whatever is outside of this only true Reality is mere appearance, is Maya, is a dream. 19. The intellect is made only for this world to find out causes. It is not available in a transcendental region. It cannot function in this region. 20. Love your neighbour as your own Self, because you are your neighbour. Mere illusion alone makes you believe that your neighbour is something different from yourself. 21. You can behold the Lord if you look for Him with the light of wisdom, issuing forth from the wick of life, fed with the ghee of meditation, in the lamp of the heart within the temple of your body.

MORAL LESSONS

1. The relation of morality to illumination is very intimate.

2. Truth can never be realised except by those who established in morality and goodness.
3. Morality is the way to God. It is the common denominator of all religions.
4. Moral life alone will not lead to illumination. Meditation with purity leads to enlightenment.
5. To a good man there is no evil.
6. He who conquers his mind is the greatest warrior.
7. If you want to develop a virtue, practise it daily. Work it out in life.
8. In the spiritual field there is neither armistice nor compromise. The fight is arduous and formidable,
9. You do evil and you suffer. Do good. You will be happy. You yourself are the cause for suffering and happiness.
10. A sage is a rock in this stormy world, a guide for the aspirants and an example of precepts.
11. To be happy in the midst of miseries is one of the highest attainment on this earth.
12. Speak as you act. Act as you speak.
13. Live to benefit mankind.
14. None can save mankind until he is self-perfected.
15. Pure intellect with its reasoning power is an evidence of the existence of God.

46. THE ALCHEMY OF ATMA-JNANA

The Transcendent Truth

1. God is Nameless Nothing, because He is above all level of definition.
2. The One is beyond Existences and beyond Good.
3. God can only be defined in negatives.
4. God is an absolute mystery.
5. Brahman has no qualities or attributes, because qualities and attributes involve distinctions and divisions.
Therefore, It cannot be known to reason, but only to the highest experience of the mystics and sages.

6. The creation of a forest is in one seed. The creation of a nation is in one drop of energy. Look at the omnipotence, splendour and glory of God, the creator, the source of the seed and energy. Bow. Pray. Meditate. Commune. Attain.

The Art of Eternal Life

7. Vedanta is the science of eternal life, the art of living, in the eternal.
8. Life is an aspiration. Its mission is to strive after perfection, freedom and immortality.
9. All sorrow is rooted in duality. Attain the nondual consciousness and be happy for ever.
10. Body, heaven, hell, bondage, liberation, [car-all these are mere imaginations. Brahman alone is real.
11. Sorrow and fear are children of desire. Become desireless, you will become sorrowless and featless.
12. The cause of pain is ignorance. Knowledge of Atma eradicates pain. The way to attain Knowledge is meditation on Atma.
13. It is the awareness of incompleteness, the sense of insufficiency which urges man to recover that sense of wholeness which alone is God.
14. Slay ignorance. Trust not thy senses, as they are false. Look inward. Gaze within. Meditate, on the Imperishable Atman. Thou Art Brahman. Tat Twam Asi.

The Treasure Immeasurable

15. To be slave of mind is ignorance. To have control over the mind is wisdom.
16. Minds are conquered not by guns, but by spiritual power, by kindness, love, compassion, benevolence and service.
17. Passion is the worst enemy of wisdom. Slay this enemy by the sword of discrimination.
18. Worldliness is a. sure sign that the man is spiritually bankrupt.
19. Friendship with world makes you forget God.
20. Fearlessness is the first of the divine qualities.
21. There is no fear in love. He who fears is not perfected in love.
22. Fear is born of ignorance.

23. Live free from likes, and dislikes, attractions and repulsions. This is life divine.

The Knowerof Brahman

24. Brahman is known only by negation. We cannot tell what He is, but we can tell what He is not.
25. He who knows Brahman does not speak. He who speaks, does not know Brahman.

47. STEPS TO SELF-REALISATION

The Absolute

1. God became man. Man will become God again.
God plus desire is man. Man minus desire is God.
2. There is no other means of knowing the Truth than one's own intuition or Brahmakara Vritti, without which we can have no conception of it.
3. One directly attains the knowledge of Truth or Brahman through his own thinking, reflection, meditation and one's experience.
4. Satchidananda is the best possible definition of God, Brahman or the Absolute.

The Relative

5. Time is a relation of succession of one idea after another.
6. Time is a product of the mind's imagination and is relative to the flow of ideas.
7. Space is a relation of co-existence of ideas and so is relative to the activity of the mind.

The Lamp of Love

8. There is a lamp which can dispel all darkness.
This lamp is within thee. Kindle the lamp of the Heart.
9. Love is joy. Love is truth. Love is power. Love is God.
10, Life is a sacrifice.
11. Ask nothing from God, but God.

Steps to Self-realisation

12. Contentment, peace of mind, association with the wise, and rational investigation (Vichara) are the four preliminary requirements for attaining Self-realisation.
13. Meditation is the ladder that lifts you up to innacle of God-realisation.
14. Objects of our enjoyment appear to be pleasant only when we have a hankering after or desire for them.
15. There is real happiness in the absence of desire
16. Develop the consciousness of your oneness with God.

Glory of Self-Effort

17. Fate is a non-entity.
18. Fate is nothing but the inevitable consequencess of our own already-accomplished efforts.
19. So, the so-called fate can be easily overcome by our present effort.

The Rare Hero

20. Gurus are not rare. Rare are the chelas or disciples.

48. SWAMI SIVANANDA SPEAKS

THE CAUSE OF RESTLESSNESS*

"We are restless because we are caught up in this finite world.

"The world is conditioned in time, space and causa. tion. There is Eternal and Perfect Peace in the Atman only. Give up delusion. Give up all wrong notions. Give up false identification. Turn the gaze within. All your fears will vanish. Fear of dismissal from employment, fear of losing your property, fear of bank failures-all fears and anxieties will go. You need never worry. You will understand only Maya is deluding you. Maya perverts the intellect. Then arise Ahamkara, Raga Dwesh, etc. You can

cut at the root of this Avidya by enquiry into "Who am I?" In the waking state the body functions and you identify yourself with the body. In dream state, the senses are at rest; the mind alone functions therefore, you realise that you are not the body. In deep sleep state even this disappears and you enjoy a sound sleep, you are covered by Moola Ajnana. Therefore, you are not the mind also. By this sort of enquiry, you will arrive at the Atma• Swarupa.

"You do many things for earning a few rupees. But you do not find one or two hours every morning for acquiring this supreme wealth of Atma Jnana! This

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*[Published in "THE FRONTIER MAIL" DEHRA DUN, by the Divine Life Society, Dehra Dun Branch.]

wealth no dacoit can rob. It is imperishable, inexhaustible wealth. You need no more look forward to petty promotions and increments of ten rupees: acquire Atma-Jnana.

"Kill all desires. Desires make you beggars. Kill egoism. You will become the king of kings."

CHILDREN OF IMMORTALITY!

You bave studied so many sciences, biology, botany, psychology. There is a science by knowing which the unseen becomes seen, the unheard becomes heard, and the unknown becomes known, the unthought becomes thought. That is the science of sciences. When you learn that science alone, shall you attain the immortal abode of eternal bliss and perennial joy. That science of sciences is Brahma Vidya. Brahman is the Absolute which is the basis of all these names and forms which gives light to your mind, to your Indriyas and to the Prana. Manasya Manah Pranasya Pranah Chakshushya Chakshuh. It is this science alone, the Brahma Vidya, which can help you to attain the Supreme Inexhaustible Treasure and wealth which no dacoit can rob. You will have perennial, supreme, inexhaustible wealth which will give you eternal satisfaction. The mind will not hanker after anything else in this world, because Brahman is Paripoorna. All your desires are satisfied. It is a desireless state, call it Asamprajnata Samadhi, Nirvi kalpa Samadhi or whatever you like; and it is

for this you have taken this body. Everybody's trying to attain that goal; but no one knows the way to attain it. You are entangled in this mundane life !

"However intelligent you may be, however wealthy you may be, if you do not learn this science of sciences; you have failed miserably."

THE SPIRIT OF RELIGION:

Salutations and prostrations to the supreme being, the eternal source of all existences. Salutations to the one universal God, who is the source of all religions and the goal of all aspirations.

God is to humanity what life is to body. Life is there which gives value to this body, and if life is removed, the body is discarded, as worthless dead form. Even so, if the idea of God is vitally present in humanity, then it lives, evolves and progresses. Remove the sublime idea, then humanity degenerates, the case and will ultimately face extinction. It is the belief in the divine spark in the human being that makes the letter the crown and glory of all creation. Minus God man is but a mere animal endowed with certain highly developed capacities. It is the function of religion to keep alive in mankind the idea of God. Religion does, constitute the dynamic impulse towards higher culture and evolution, refinment of human nature and its progress towards ultimate perfection. Religion is the specific factor that enlivens man and impells him towards nobility in life and higher idealism. Simultaneously, Religion is also the guarantee and safeguard against degeneresy and return to brute level. Religion endeavours to do this by preserving the length between man and God.

CENTRAL FACT OF RELIGION:

zo Religion binds man to God. If this central fact (and its function) of religion is clearly kept in mind always, you will be able to keep religion pure and free from all distortion. Misinterpretation and malpractices like intolerance, hatred dogmatism, bigotry and fanaticism.
Dry ritualism, superstition and formal external trappings do not constitute to Religion. Doubtless, they may be a minor part of it, but they are not to be indespensable essentials.

The inner content of religion is loftly spiritual and fully humanitarian. Let me sum up in simplest terms the very heart of Religion as I have realised. The spirit of religien declares: O' Man Thou Art made in the very image of God. God is all purity and perfection and the supreme repository of all goodness. Beloved child of the supreme Being : Be thou godly in all thy life and strive to become like thy Divine Father and attain glorious Oneness in spirit with Him.

Call to Humanity

In short, religion is an ever-present call to humanity to move towards blessedness and perfection. It is a call to humanity to evolve into Divinity. It is a call to the transformation of the gross worldly life into radiant divine life. It is a persistent inner call to every man and woman to live in purity to live in goodness and to move towards perfection. In religion is inhered a powerful plea nay an urgent mandate, to every individual to manifest purity in thought word and deed to think good, to feel good, to speak good and to act good.

The spirit of religion seeks to guide man along the path that leads to his welfare and peace and happiness.It throws light upon the path of life to enable man to avoid the pitfalls of temptations and wrong actions that lead to sorrow and result in pain and misery. The essential content of the universal religion is the avoidance of evil, cruelty and untruth and the cultivation of purity compassion and selflessness. Religion means growth into godliness through goodness, and worship.

RELIGION SHOULD BE PRACTICAL

One should be a living embodiment of religion in practice. One should be a personification of religion idealism and spiritual consciousness. The personalities and the daily life of religious man should constitute sermons in action and guidance by example, All spiritual seekers should give to religion the living spark of vitality and dynamism which would keep it vibrant with a living impulse of Divinity.

To follow the teachings of saints is to imbibe religion.

To live in accordance with their spiritual idealism is to draw nearer and nearer to God day by day. To be guided by them is to rise towards perfection. The greatest and the most excellent religion is therefore, the earnest emulation of saintly lives. To walk in the footsteps of the Buddha or the Christ is, verily the supreme worship of God. God religion and saints are indeed, the hope the sustenence and the salvation of manknid. God the supreme Redeemer, redeems us through religion with the help of His messengers the saints and seers, who are theincarnated expressions of His redeeming power and grace.

SUSTAINER OF LIFE :

Religion is indeed the living waters without which life on earth would bea dry desert and humanity a dead carcass burdening the earth. As long as there are compassionate divine enlighteners and spiritual seekers the spirit of true religion will live and prevail upon earth. As long as the true spirlt of religion lives and prevails amidst mankind, there is hope and assurance of a glorious destiny before humanity. As long as such hope exists, life indeed is worth living and holds a message and a vital meaning to man.

May the Grace of the Divine be ever present upon earth in the form of religion and saints and seckers of Truth: May mankind all over the world ever strive to make itself worthy and deserving of such a supreme blessings :

49. TOWARDS A NEW CIVILISATION

A Message to Mankind

On the eve of the Sivananda Literature Festival-July
18-20, 1959, the following message has been issued by Sri Swami Sivanandaji Maharaj of Ananda Kutir.

THOUGHT makes man. Man makes civilisation. There is a powerful thought-force behind every great event in life and in the history of the world. Behind all discoveries and inventions, behind all religions and philo-sophies, behind all life-saving or life-destroying devices-is thought.

Thought is expressed in words and executed in deeds. Word is the handmaid of thought, and deed is the end-result. Hence, the saying "As you think, so you become." How to build a new civilisation ? By generating a new thought-force. How to build a civilisation that will ensure the peace of mankind, the prosperity of so—ciety, the salvation of the individual ?

By generating a thought-force that will invariably result in man enjoying peace of mind, that will instil in his heart the divine virtues of compassion, of service to his fellow-men, of love of God, and of an intense desire to realise Him.

If but a fraction of the wealth and the time spent on wasteful pursuits and destructive activities is devoted to the creation of a Good thought there will be a'new civilisation right now.

Atomic and hydrogen bombs, I.C.R.M., and a host of other inventions drive mankind inevitably to destruction.
They waste your wealth; they destroy your neighbours; they pollute the atmosphere of the whole world, and generate fear, hatred, and suspicion in your heart: the mind is imbalanced and the body is subjected to diseases.
Stop this trend.

Promote research in spirituality, in religion, in all the good things of life. Support the philosophers and saints the real benefactors of mankind. Encourage them in their study of religion, researches in ancient spiritual literature, and the projection of a Great Thought Force for the *Good*.

Bn all litaterature that pollutes the thought of the young. Flood the young brain with healthy thoughts, ideas and ideals. The man who commits murder the man who steals your purse, the man who cheats you—the law punishes him. But this crime is insignifi cant when compared to the crime committed by the wicked intellectual who instils a wicked idee into the mind of youth. He is the author of many murders that take place on earth; he steals your greatest wealth, viz, wisdom: he cheats you by

presenting you with poison in the name of sweet clixir. The laws of the new civilisation will deal very severely with such *Asuric* beings.

The New Civilisation will give every encouragement to those who wish to study philosophy, religion and spiritual thought. It will make their study compulsory in schools and colleges. It will award scholarships to students of philosophy. It will confer prizes and titles on those who conduct researches in religion and philosophy. The deepest urge in man-the spiritual urge-will be given the fullest scope to realise its goal.

The fruits of the New Civilisation are well worth all that every. body can do towards building it up. In the New Civilisation man will want to lead a righteous life; he will be eager to serve his fellow-beings and share with them what has; he will love all, realising that his own Self dwells in all; he will be devoted to the welfare of all beings. What an ideal soceity it will be, where people will share with others all that they possess, and will serve everybody! Where will be the need for taxes and duties in such a society in which every one will voluntarily work for all? Where is the need for police and tha army when people are devoted tovirtue ?

This, then, is the ideal. Towards this end, let everyone strive to generate a Thought Force.

May God bless you you all !

50. SIVANANDA SPEAKS

(Compiled by R.R.Tiwari, M.A., LL B)

1. In the ascertainment of truth of the ultimate reality or the first cause, the scriptures are authoritative because they are infallible, they contain the direct intuitive experinece of Rishis or Seers who attained Brahma Sakshatkara or Self-realisation. Brahman is not an object of the senses. It is beyond the reach of the senses and the intellect. 2. Intuition is immediate knowledge in contrast with mediate knowledge. It is a direct supramental knowledge. There is no reasoning here. Intellect causes to

function. There is no sensation here. Intuition is beyond relativity. Intuition is thus an inner apprehension of the reality by way of feeling and experience.
3. All Individuals right from the supreme Ishwar down to the insignificant creatures are within the boundaries of Maya.
4. Nothing exists.
Nothing belongs to me,
I am neither body, nor mind
The Immortal *Self* I am.
5. There is one other plane of consciousness which Swami Sivanandaji Maharaj describes as "Double consciousness."
6. The waking individual is not the cause of the objects seen by it in the waking state,
For both these belong to the same order of reality,
The subject and the object in waking,
Are both effects of the cosmic mind,
Which intergrates all the contents of the Universe
The Cosmic mind has greater reality
Than the individual mind
The Objects themselves are not
Creation of the subjective mind,
There is a great difference between
Ishwara Srishti (God's creation) and Jiva-Srishti (Soul's
creation),
The Existence of objects belong to Ishwara-Srishti,
But the relation between the objects and the experiencing
subject,
Is Jiva-Srishti,
The Jiva is one of the contents of Jagat (the world)
Which is Ishwara-Srishti
To Brahman the waking world is unreal
But to the individual or the Jiva,
It is a relative fact,
Lasting as long as individuality of Jivahood lasts,
But from the stand-point of the Highest Reality
Waking experience also is unreal
As dream is transcended in the state of waking

The World of waking too is transcended
In the State of Self-realisation.

51. SAYINGS OF SWAMI SIVANANDA

[For Calender 1960)

1. This world is only imagination.
2. This world is relatively real.
3. Acquire knowlege from any source.
4. A little knowledge puffs up.
5. A great knowledge makes one humble.
6. The end of knowledge is service.
7. Aim at perfection in everything.
8. Admit your own faults.
9. Success evolves out of failure.
10. Be noble and true.
11. The wise do not swerve from the path of truth.
12. Do not try to be more rich.
13. Try to be more virtuous.
14. Self-secking is self-destruction.
15. The richest wealth is knowledge of Atman.
16. The greatest poverty is ignorance.
17. The most frightful calamity is egoism.
18. There is no sorrow like attachment.
19. There is no happiness like renunciation.
20. There is no eye like that of an eye of wisdom.
21. A kind thought is helpful.
22. Control yourself. You can control others.
23. Strength is the law of freedom.
24. Confusion is born of lack of understanding:
25. Power is a source of danger.
26. Power corrupts.
27. Unless man rises above passions, how pitiable is man.
28. God is a mystery. Man is a mystery. World is a mystery.

29. Death is not the end of life.
30. Pain is a purifier and uplifter.
31. Suffering purifies.
32. Suffering turns the mind towards God.
33. Suffering develops endurance and will-power.
34. Nothing happens by chance.
35. Let the dead past bury its dead, present is all in all.
36. Always try to look at the bright side of things.
37. Depend upon God. Care not for the morrow.
38. Real inner peace is independent of external conditions.
39. Your true happiness lies in your own Atma.
40. Saturate your mind with thoughts divine.
41. A mind is the result of the past thinking.
42. Man's mind cannot rest until it finds rest in God.
43. Ego is the arch-enemy of bliss in life.
44. To become free is to be egoless.
45. Be not possessed by the ego or desires.
46. Obedience, humility and service will annihilate egoism.
47. The way to peace is by overcoming desic.
48. Desire nothing. You will have everything.
49. Desire is the root-cause of birth and death.
50. Sannyas is the renunciation of the desire.
51. Renunciation is the great power.
52. Renunciation is the beginning of spiritual life.
53. The more you lose materially, the more you gain spiritually.
54. Intuition reasons not but knows.
55. Have mastery over desires.
56. Detach the mind from the objects.
67. Meditation will bring light in your hearts.
58. Union with God comes through meditation.
59. Recover your divine lustre.
60. Be not afraid of anything.
61. Immortality is thy birthright.
62. Deeds do not perish.
63. Seek not the fruits of work.

64. Be of single aim, 65. Have definite purpose. Apply tenaciously. 66. Be regular and diligent. 67. You came alone. You will go alone. 68. Discover, the Reality in your heart. 69. Every fall is a rise. 70. Failure is a better teacher than success. 71. We are all in God's hands. 72. Mind your own business. 73. Learn to be silent. 74. The only thing worth secking in life is God. 75. Remember always God. 76. Body is your servant. Control it. 77. Life and love are imperishable. 78. Make love your rosary. 79. A worldly man is spiritually dead. 80. Be patient. Be forbearing. 81. Be forgiving. Be poised. 82. Avoid the extreme. 83, Realise this Atman and be free. 84. The principle of life is change. 85. Brahman is changeless. 86. The crown of wealth is knowledge. 87. Knowledge is the ultimate Truth. 88. Ignorance is the greatest poverty. 89. Wisdom is the greatest wealth. 90. Wisdom is the wealth of the wise. 91. Love is the daughter of knowledge. 92. Knowledge-love together constitute bliss. 93. Unity is knowledge. 94. Truth reveals the unity of life. 95. Atman is deathless and fearless. 96. The supreme source of life is God. 97. God alone exists. All else is vanity. 98. Everything is God's manifestation.

99. God is your refuge, solace and fortress.
100. God is the fountain of life, love, wisdom.

52. SAYINGS OF SWAMI SIVANANDA

[For Calender 1960)

1. God is the source of all religions.
2. A saint loves all life.
S. To serve the saints is to grow in religion.
4. The pen of a saint is more precious, more powerful than the blood of the martyr.
5. Love only attracts and not hate.
5. I follow the religion of love.
7. To define God is to limit God.
8. Mind is a power of God.
9. Lead the spiritual Life.
10. Approach Saints with Humility.
11. Self-surrender is the Supreme Way.
12. Attain the Supreme Wisdom.
13. Source of True Happiness is Love.
14. Service is the Noblest Ideal.
15- Base the Work on Wisdom.
16, The universe is a mystery.
17. God exists as oil in seed.
18. Go beyond the illusion of multiplicity.
19. Brahman is the entire universe.
20. God is the ultimate Truth.
21. God cannot be explained.
22. God is good.
23. Not to believe in God is the greatest sin.
24. God is the Goal of all Sadhana.
25. God is the giver of happiness.
26. God is not limited by one creed.
27. Whatever you see is God.
28. God pervades the whole universe.

29. He who knows God is dumb. He is silent.
30. Unity is the essence of Vedanta
31. Realise the one in all and all in one.
32. Wisdom is the wealth of the wise.
33. Wisdom is the aim of every philosophy.
34. Wisdom and goodness shake hands together.
35. Wisdom of the soul grows in Silence.
36. Examine thyself.
37. Live in Om. Rest in Om.
38. Slay egoism and obey the orders of the Guru.
39. Spiritualix discipline should be observed.
40. Be good. Do good. This is the highest Sadhana.
41. A pure heart is ever united with God.
42. Deny yourself. Die to yourself. Then alone-your heart will be filled with God.
43. Empty your ego.
44. The vision of God is a gift of God.
45. Lord is your refuge, your fortress.
46. Extinguish the ego. Now God will dwell in your heart.
47. Desire nothing. Yearn for the Lord alone.
48. The name of the lord is our support.
49. You can talk with God.
50. Realise yourself as the Light Divine.
51. When the individual is lost, the Supreme is found.
52. Trust not thy senses. They are false.
53. Renounce power, position and possession. You will grow in wisdom.
54. Renunciation is the very essence of devotion.
55. The basis of devotion is self-denial.
56. In renunciation lies the salvation of nation.
57. Cling not to ephemeral things.
58. Turn away from names and forms.
59. Reduce your wants. You will become rich.
60. You are not this perishable body or finite mind.
61. Realise the Self and be free.
62. Destroy all desires.
63. Desire obstructs the growth of devotion.

64. Wordly experience is entirely baseless and illusory.
65. Cut down the forest of desires with the axe of dispassion.
66. Life is sacrifice. Life is Yajna.
67. Life is a divine worship.
68. Life is not empty dream. It is a living reality.
69. Life is a pilgrimage to the Eternal Life.
70. Life and love are inseparable.
71. Life is verily power.
72. To remember God is to live.
73. Live close to Nature. You will be happy.
74. Life is what you make it.
75. Swerve not from truth.
76. Form regular spiritual habits.
77. Man is made to love God,
78. Be humble. Be simple. Be noble.
79. Love God above everything. This is life Divine.
80. Learn to live in harmony.
81. Wisdom is the greatest treasure.
82. Embrace poverty. You will soon attain God-realisation.
83. It is only love that finds out God.
84. Where love is there God also is. 85• With devotion, humility comes.
86. In the wake of devotion, renunciation follows.
87. Love opens the eye of intuition.
88. Bhakti includes the love of humanity.
89. A saint radiates Joy, Peace, Light and Happiness
90. When a saint acts, it is God who works through him.
91. A saint is worker with God.
92. All saints speak the same language.
93. Even the Gods envy a saint.
94. Ego is the great barrier to true Bhakti.
15. Surrender is an inner attitude.
96. Surrender contains intense love faith.
97. Faith is simply prayer.
98. Pray and wait. Wait and watch. Watch and pray.

53. THE MEANING OF MOKSHA

(Sri Swami Sivananda)

1. Vedanta is the Science of Self-realisation. It is a realistic and practical science. 2. The very substance of God is Wisdom-Bliss. It is above reason and beyond distinctions. 3. The nearer you draw towards God, the nearer you draw towards one another. 4. Moksha is not an attainment of Liberation from an actual state of bondage, but is the realisation of the liberation which already exists. It is freedom from the false notion of bondage. 5. When the false belief caused by delusion is removed by Knowledge of Atma, the state of Moksha is realised then and there, in this very life. It is not to follow after death. 6. Had there been real bondage there is no hope for liberation. The soul will be bound eternally. 7. Bondage is due to the false belief or false notion "I am body" "I am actor" "I am enjoyer". This is due to ignorance. 8. Moksha is not a thing to be achieved by Karma. Whatever that is achieved is perishable. It is already there. You will have to realise it through intuition or the eye of wisdom. 9. He who attempts to attain Moksha is not at all selfish. He meditates, kills his ego and attains God-realisation. He radiates joy and peace to the world. He helps others to attain God-realisation. He is a glory to the world. He cannot be selfish. 10. One acquires the state of God by means of good action; the status of humanity by means of acts which are good and bad; while by acts which are purely wicked one helplessly falls among lower animals, 11. Right thinking is thinking of God. It is knowing unity with God. 12. O child, wake up from the slumber of ignorance. Since long you have been bound with the rope of the belief: "I am the body". Cut it off with the sword of the words "I am Atma" "I am Consciousness" and be happy for ever. 13. Hold close in your thought the good of all. 14. It is better to serve the sick and the needy men and feed the hungry, than to see visions.

15. Humility, compassion, devotion, cosmic love, tolerance, purity, are the corner-stones of spirituality.
16. Face is the index of the mind. Eyes are the windows of the soul.
17. Laziness is the enemy of the soul.
18. See God in His Creation and be one with it.
19. Heart is a symbol of love.
20. God kindles love.
21. There is no such thing as a bad man. Recognise the Truth in him and help him to express it.
22. Total atheism is preferable to agnosticism and scepticism.
23. An Ashram is a school for the service of God, cultivating divine virtues, and holding communion with God.
24. A real aspirant is one who has no other wish than for perfection or God-realisation, no other job than victory over mind, senses and evil.
25. By detachment, dispassion, devotion, aspiration, renunciation and meditation, you can attain Self-realisation early and quickly.
26. Difficult is to renounce sense-objects. Difficult is the vision of Truth. Difficult is the attainment of Self-realisation, without the Grace of the Guru.

54. SWAMI SIVANANDA'S PRICELESS QUESTIONS AND ANSWERS

The following questions were put by Swami Sivanandaji Maharaj to Shri Irwin Troja of Trinidad (West Indies) and Swamiji himself gave the answers for the benefit of one and all.

Swami Sivananda: "What is Vedanta ?"
Irwin Troja : "It is philosophy of Truth".
Swamiji: "What is Truth ?"
Shri Troja could not express the answer correctly, so
Swamiji helped him.

"Truth is that which existed in the past, which exists in the present and which will exist in the future. It is that which is unchangeable, infinite immortal, the all-pervading Atma," explained Swamiji.

Swamiji questioned him again.

"What are the qualifications of an aspirant ?" Irwin Troja: "Selflessness, to be good."

Swamiji was not satisfied with this vague answer; so he taught him.

"An aspirant should possess discrimination, dispassion, serenity, one-pointed mind, faith and burning aspiration.
Afterpossessing all these qualifications, what will he have to do ?" asked Swamiji.

"He has to concentrate", replied Troja.

"No, not straightaway. He must hear, reflect and then meditate on Truth and become one with it, that is attain Self-Realisation," explained Swamiji.

"After attaining Self-Realisation, what will you do ?", came the next question from Swamiji.

"I will surrender," replied Troja.

"You have become Truth, then to whom are you going to surrender ?" asked Swamiji.

Shri Troja found it difficult to answer this question. He was trying hard to find a suitable answer.

But Swamiji came out with the answer. "You will preach the Truth and make everyone realise the Truth and remove ignorance. Is it not so ?"

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55. THE AGELESS WISDOM

1. Begin to think rightly. "I am all-pervading Immortal Soul" —this is right thinking.

2. The key to divine life is right thinking. 3. What is the mark of him who has risen beyond intellect? He beholds the One Atma in all beings and all beings in the One Atma. 4. A pure heart is man's only passport into the infinite realm of eternal bliss. 5. A pure heart is free from lust, hatred, greed and jealousy. It beats in perfect unison with the great heart of the Lord and embraces and loves all alike. 6. Fight with the mind with the sword of wisdom. 7. Divine Knowledge and Divine Love are identical. 8. Divine Knowledge and Divine Love imply each other. 9. Intuition sees God. Reason gives the logical proofs. 10. God can be seen by the seers through keen and one-pointed intuition. 11. The eye of discrimination perceives the Reality behind all appearances, ignores the latter while seeing the former. 12. The eye of devotion sees God and God alone in all things. 13. The eye of wisdom, the Jnana Chakshus, is endowed with the Light of Brahman. It sees what cannot be seen, what is beyond speech and intellect what is beyond all names and forms-the Eternal, Infinite, and Indestructible Satchidananda Brahman. The first two eyes enable the third eye to open. 14. Life is a great struggle. Face the difficulties bravely. Have full trust in God and repeat His Name always. You will be peaceful and strong. 15. Everything happens as God wills. Rely on God and be peaceful. 16. There is a power higher than ourselves. Some of our desires are realised, but many are thwarted. If each one of us has his way, he would like all his desires to be fulfilled. 17. Fear there is not for him who is desireless, who is without attachments and who has no sense of possession. 18. Be as you are. Imitate not. 19. Hypocrisy begins, when one is covetous. 20. Humility embraces all the other qualities. 21. Man publishes his character in his speech, actions, letters, and in his fate. 22. Know that every end is a beginning. 23. There is bondage when the mind desires for something, grieves for something, rejects something, accepts something, rejoices at something, and gets angry with something.

24. Meditate: "I am Infinite, Eternal, Changless, All-pervading Atman. This world is phenomenal and illusory." This is wisdom.
25. Meditate: "I am in all beings, all beings are in me." This is wisdom.
26. Meditate: "I am pure Consciousness. This world is only a juggler's trick." This is wisdom

56. A PRAYER

May our speech recite the glories of the Lord and our cars listen to discourses of the Lord, our hands do His work, and cleansing of the temple, and our minds be centred on His feet and remembrance thereof; our heads prostrate to His feet and our eyes behold His wonderful form; our palate taste the Tulsi leaves; our feet perambulate round the temple.

Swami Sivananda

57. MY PRAYER

May I be of some use to the suffering humanity, a refuge of the helpless, a guide to the seekers, a doctor to the sick, a solace to the distressed, a friend to the afflicted a lamp to those who need light, a prop to those who walk with faltering steps and a boat to those who wish to cross this ocean of Samsara.

Swami Sivananda

58. I HAVE REACHED MY GOAL

Where sky is not;
Nor earth, neither ocean nor rivers;
Neither sun nor moon,
Neither pain nor sorrow,
There I found my goal,
And realised Brahman or the Absolute.

Swami Sivananda

59. EUREKA!

Bliss! Bliss!! Bliss for ever !!!
My play is over.
Ipassed the gates.
Icrossed the Void.
Idispelled the darkness.
Irent asunder the veil.
Islew Lord Yama, Death.
Ibecame one with Brahman.
Iwill not be born again.

Swami Sivananda

60. COME

Come, rest awhile here. Relax your weary nerves. I shall show you the easy way. Come with four. Come with Sraddha and goodness. Come with discipline. Come with the spirit of service, sacrifice and self-denial. I have a storehouse of wonderful things for you. Come, wash your mind. I have a garden full of Beauty and Glory. It will make you smile and rejoice. Eat the delicious immortal fruit.

Swami Sivananda

61. MY MED TATON

With me, my time of work and writing is not different from the time of meditation. In the service of the Lord, I look to the addresses of the parcels in the office, and repeat OM TAT SAT.

Swami Sivananda

62. THE SUPREME POWER

Iknow of only one power—the power of Lord's Names-and one weapon, the weapon ofnon-attachment.

Swami Sivananda

63. TRIPLE GEM

Humility is the path of Immortality.
Earnestness is the path of blessedness.
Character is the ornament of the virtuous.

Swami Sivananda

64. ATMIC EQUIPEMENT

Serenity, aspiration, detachment, self-restraint are the
pre-requisites of meditation

Swami Sivananda

65. METHOD OF SELF-PURIFICATION

Purify the Body through the practice of Yoga Asans Purify the Prana through the practice of Pranayam Purify the Mind through Japa and Kirtan Purify the intellect through Right Enquiry Realise the Spirit through constant meditation Arise, Awake, Strive, hard. Reach the Goal May Lord Bless you.

Swami Sivananda

66. GENIUS

Genius is ninety per cent inspiration and ten per cent perspiration.

Cure is ninety percent faith and ten per cent tr. cardamom co and ginger

SPIRITUAL CONVERSION

Sri Kashiram Gupta, along with Sri Ram Nath Sharma and Sri Manoharlal Sharma, was talking to Sri Swamiji.

Swamiji remarked: " There are two Sharmas and one Gupta here. If the Sharma-power is stronger, then the Gupta will be converted into Sharma: if the Gupta-power is stronger then Sharma will be converted into Gupta.
But, here since all are under the influence of Swami Sivananda all will become Sanyasis and attain Self-realisation."

67. WISE LIVING

1. Nature is your silent teacher. She speaks. I ten with rapt attention. Become wise.
2. Words are but symbols. They can at best serve as sign-posts pointing towards Truth.
3. It is not where you are and what you have that really matters, but what you do with what you have.
4. There never was a day which did not bring its opportunity for doing good.
5. To the timid, weak and hesitating, everything is impossible.
6. Attention develops will. Patience and endurance strengthen the will.
7. Some have a good heart but not the will to sacrifice.
8. Ever live within your income.
9. Never run into debt.
10. Do not marry till you are able to support a wife.
11. A hut where one is happy is preferable to a palace where one weeps.
12. Make few promises.
13. Let your speech be measured and your words selected.
14. When you speak to a person look him in the face.

SIVANANDA.

68. LIVEIN PEACE

(Swami Sivananda)

Peace is the the very life-breath of man. Even ff he be an emperor, of what use is his royal life if he has no peace? One can find permanent peace if he turns his mind from sensual objects and lives in the divine spirit within himself. Fate is nothing more than the inevitable consquences of ore's own actions experienced in previous births. Actions determine destiny. Therefore, each of us has the power to mould our fate by proper exertion, or Purushartha as it is known in India. Mould your destiny by noble actions. Be kind. Have compassion for the distressed. Live in peace and harmony with your fellow-men. In these ways of being, you cannot but help attain the bliss of immortality. May each attain that state of peacefulness, where having reached it none returns again.

From the daily Journal, Caracas,
Venezuela, S. America. Sunday,
July 29-58.

69. VIRTUE VICTORIOUS

Fear knocked at the door,
Courage opened it.
Lo! Fear was not there.

Ignorance knocked at the door.
Wisdom opened it.
Lo! Ignorance was not there.

Passion knocked at the door,
Discrimination opened it.
Lo! Passion was no longer there.

BOOK THREE

Inspiring letters

1. FOUNDATION OF FAITH

28th Sept: 1955

Sri Ghulam Ahmad.
Bareilly.

Blessed Self,

Salutations. Om Namo Narayanaya.

Thy kind letter. Never despair. Be not negative. Be cheerful and hopeful always and in all conditions. Be contented with what God does to you. He knows what is best for you. Rely on Him fully. He will definitely do unly good to you. Be sure of this Though at times some unpleasant things may happen, later on you will find that it was meant for some good purpose. Nobody knows the mystery of God's working. Fe is the source of everything. On your part be an instrument in His hands and do your best. Keep your mind always calm and serene. He will help you and guide. He

will look to your needs and take care of you. On your part put your burden on Him with full trust that He will do you the best. May Lord give you inner strength and courage. to face the situation.

Thy Own Self,
Sivananda..

2. FIRST STEP IN YOGA

10-10-1955

Sri Miss S. Masjid,
CEYLON.

Blessed Self,

Om Namo Narayanaya. Salutations.

Your kind letter. It is full of love and devotion. I am very glad that you are interested in matters concerning spiritual life. This is rare. Keep this alive. You are dear to me because you are attempting to tread the spiritual path. Struggle hard and realise. I will help you.

The enclosed Twenty instructions contain the gist of all spiritual teachings. Follow them in your daily life. Even a little of them will give you great peace, inner strength and joy. Practise them to the best of your ability. Essential teachings of all religions are the same. All lead one to the same goal, that is to unfold the Divine nature within one.

This is attained through regular practice, sincere effort, faith in the Supreme.

Take good resolves and stick to them. Have a daily routine. Maintain a spiritual dairy. I have sent some spiritual books. Kindly go through them. You will be much benefited.

Cultivate virtues and eradicate vices. Develop devotion to God. Repeat His Names with faith. Lead a righteous, pure life. Practise Satyam, Ahimsa and Brahmacharya. These form the foundation of spiritual life. Read lives of great saints and sages. Draw inspiration from their lives. You will quickly evolve.

May Lord bless you with spiritual strength, purity and devotion !

Thy Own Self,
Sivananda.

3. PEN-FRIENDSHIP

10th October, 1955.

Sri Rashida,
LAHORE.

Blessed Child of Allah,

Salutations and greetings.

How happy I am to receive thy very kind letter of the 25th September! I am delighted that you like my name and have chosen me as your pen-friend.

True friends are rare in this world. He is your best friend who takes you nearer Allah (Blessed be His Name on carth). He is your best friend who makes your life nobler, grander, and purer. He is your best friend who infuses sublime thoughts into you, teaches you the Eternal Truths, and helps you do virtuous deeds that will make you Immortal. He is your best friend who leads you along the Path of Righteousness, of Truth, Love and Purity. May the Almighty Allah enable me to become such a true friend to your blessed self.

This-Rishikesh-is truly a lovely place. Please do come, during your holidays. You can spend your time here in the most profitable manner, by studying holy books, in the company of holy men, and in contemplation of the Supreme God. The surrounding Himalayan hills, the lovely waters of the Ganges which flows very close to this Ashram, the peaceful forest that lies behind it-everything is enchanting here. You would love the whole place. It is in such an atmosphere that the mind naturally becomes calm and blissful. All worries and anxieties will fly the moment you enter this atmosphere.

I cordially welcome you. I will serve you nicely when you come here.

I am glad you have quite a number of hobbies. If you are collecting foreign stamps, I shall gladly send you some. I have a large number of foreign disciples, who regularly correspond with me.

Please add spiritual exercises, to your hobbies. I have sent you a few of my books, for your study. I have sent you also a small book on "Yoga Asans and Pranayama". You can practise these exercises as your additional hobby. They will give you radiant health, long life and a very brilliant intellect.

Meditation is my hobby. Selfless service is my hobby.

I love to write about God and Divine Life—a life of Truth, Renunciation, Love, Purity and Selfless Service.

I love to awaken people from ignorance; I love to tell them that by regularly practising meditation every day they can tap the very fountain-source of peace and bliss.

This is my hobby. This is my mission. Wouldn't you like to adopt this as your hobby, too? Say, yes. I will serve you and guide you.

Kindly give me the address of your friend Salima; 1 shall write to her and send some books to her also.

You can also write to "Kumari Uma, c/o Sri Pannalal, Amritsar Rayon & Silk Mills, Grand Trunk Road, Amritsar". Mention my name. She is a very good pious, girl. She will also become your best friend.

May God bless you with health, long life, peace, pros-perity, success in all undertakings and perennial joy!

With the kindest regards,

Thy own Self,
Sivananda

4. THE SALT OF LIFE

Captain, Ghulam Ahmed,
Bareilly.
Beloved Immortal Self,

Salutations and adorations. Thy letter of recent date.

Repeat the Name of God regularly to a minimum of 12,000 a day. Let not a day pass without your customary, regular prayers. Rest not satisfied with spiritual practices of your own. See that the entire household members participate in Japa, meditation, Namaz etc., Lord's Grace descends very soon by such collective Sadhana. Kindly follow the instructions sent already. Practise to the best of your ability with intense faith in what you pursue. You will surely derive the utmost benefit in the shortest possible time. Righteousness is eternal. Do not leave the path of righteousness even if your life is in danger. A righteous, virtuous life and a clear conscience give great deal of comfort to man while living and at the time of his death also. Sound character is the only diamond you must crave to wear. Virtues are conducive to knowledge. I have conducted prayers for your mental peace and well-being.

May Lord bless you
Thy own Self,
Sivananda

5. UNITY OF RELIGIONS .

28th November, 1955.

Sri Mirza Ahmad Ali,
LAHORE

Beloved Immortal Self,

Salutations and adorations. Om Tat Sat.

I am grateful to your venerable self for thy kind letter of the 14th November and the enclosed article from the good Dr. Bittencourt.
The doctor has been writing quite often to me and has also written several articles, a small book itself, on my life and teachings. He is always full of noble ideas. I am very happy that our ideas of unity between Hinduism and Islam have been echoed in South America. That is as it should be, for such ideas spring from the divine depths of your soul and have tremendous power. I am confident that with the powerful

prayers of noble souls like you, full of the highest kind of love for humanity, will soon bear fruit and cement all petty differences between the two great religious communities. May God bless you!

Thy own Self,
Sivananda,

6. TOWARDS BETTER HEALTH

Sri.M.I. Abdul Hafeez,
Pudukkotai
Beloved Immortal Self,

Salutations and adorations The post card of recent date.

Kindly practise paschimottasanam, Halasan, Chakrasan, Matsyasan, Sarvangasan besides Mayurasan. These will aid you in having improved height. Let your practices be regular and unbroken. Have faith in what you do.
Practise Suryanamaskar and Pranayam as well if you want to keep up sound physique and moral, physical and spiritual strength. These exercises enable you to keep up Brahmacharya which means abundant health, energy, vigour and vitality. For technique of the above, kindly go through my book 'Yogic Home Exercises'. Health depends upon actions. A virtuous man enjoys long life and good health. A wicked man is u healthy. Span of life, caste, enjoyment all depend upon one's own Karma. Therefore perform virtuous actions. Shun evil deeds. Body, mind and spirit must be healthy. Only then you can enjoy perfect health.

May Lord bless you.

Thy own Self,
Sivananda,

7. RAMZAN

Dated 21st April, 1956.

Janab Amir Bussain,
Merchant & Municipal Councillor,
Bunder, Mangalore.
Blessed Immortal Self,

Allaho Akbar. Salutations and adorations.

Thy very kind letter giving details of the significance and philosophy of fast as expounded in the holy Koran with regard to 'Ramzan'. It is really encouraging to note that in spite of your busy life as a business man your good self has decided to fast for thirty days during Ramzan. This shows your adamantine faith in the teachings of the Koran and belief in allah, May God bless you with strength and vigour to withstand the physical strain involved in the contemplated fast,

Fasting, generally, has a salutory effect in maintaining normal health of an individual but when it is undertaken as religious penance it helps the individual to purify his mind and eradicate all evil thoughts, desires, and cravings and leads him to a state of serenity and bliss. Such fastings undertaken on a mass scale by a group of people will divinise the whole atmosphere by the force of the collective spirit in man which will help peace and harmony being installed in a world of hatred, antagonism and revolution, May you be a true son of Islam with the amount of courage and fearlessness to spread the teachings of the great Prophet Mohamed by demonstrating to the world the efficacy of prayers and fastings and sow the seed of worshipfulness in the ignorant agnostic minds of the socio-ethic driven people of the world.

May God bless you! With regards, Prem and Om.

Thy own Self,
Sivananda,

8. REST IN HIM

14th, May '56

Sri. Syed Ahmad Ali;
PATNA.

Beloved Self,

Salutations. Thy Letter.

Kindly do not be discouraged. Be patient. Be calm and unperturbed. You will grow in purity and strength. There is a vast magazine of power and strength in you. Tap the source. Repeat the names of the Lord constantly with faith and devotion. Pray to Him fervently. He answers sincere prayers. He will protect you. Seck His help. All troubles will pass away.

May God bless you, free you from all troubles and give you peace, health and long life. Herewith prasad.

With regards, Prem and Om,

Thy own Self,
Sivananda,

9. TO BE UNATTACHED

7th June '56

Sri. Devidasa, England.

Blessed Self,

Thy kind letter of 25th. ult.

Thanks very much. I admire your devotion and faith. May God bless you. I will be happy to hear about your welfare and activities. Live like water on lotus-leaf. Thou art Sat-Chit-Ananda, bliss, knowledge Absolute. Realise thy true nature and be free.

Sending some of my books by surface mail,

Thy own Self,
Sivananda,

10. NOURISH SPIRITUAL TENDENCIES

21st, May '56

Sri. K. Adam,
SECUNDARABAD.

Blessed Self,

Please show more interest in spiritual life. Spiritual thirst is very rare to get, in this world. It comes as a result of the past. Kindly keep this alive by regular practice. Kindly follow the enclosc important instructions. Make a small beginning according to your capacity and gradually increase the time spent in japa, prayer, study etc. When you meet with diffculties please write to me. I will guide you. You will be benefited.

May God bless you.
With regards Prem and Om,

Thy own Self,
Sivananda,

11. ESSENCE OF ALL YOGAS

15th June, 1956.

Sri A. L. Khan,
MANIPUR.

Blessed Self,

Thy kind letter of 7th.

Karma-Yoga purifies the heart, develops love and expands the heart. Give up I-ness and mine-ness. Develop adaptability, tolerance, and courage. Have command over

temper. Kill self-ness and idea of superiority. Be humble, gentle and sweet. Speak measured words. Speak sweetly. Speak the truth. Be sincere. Do not desire the fruits of your actions but offer them to God. Be an instrument in the hands of God. Surrender body, mind and wealth to God. Have equal vision and balanced mind. Serve the sick, poor and the suffering humanity. This is Karma-Yoga. Bhakti-Yoga is intense atiachment to God. Serve the saints. Have intense faith in God and His Grace. Study holy books. Read the lives and teachings of saints. Feel the Divine Presence everywhere. See God in all. Repeat the Lord's Names always. Pray Him for guidance and strength. This is Bhakti-Yoga. Practise Ahimsa, Satyam and Brahmacharya. Have an casy, steady and comfortable pose. Regulate the breath. Inhale and exhale deeply. Control the mind. Take light diet, milk and fruits. Practise concentration. Meditate on the Lord. Surrender to Him. He will remove all the obstacles. You can then enter into the highest communion with Him. This is Raja-Yoga. Brahman is the material and efficient Cause of the universe. Brahman is Infinite, Eternal and Unchanging. That which hides the Real is Maya (delusion or ignorance). Attainment of Eternal Bliss and removal of all pains is Moksha. Knowledge alone can give Liberation. Knowledge comes through hearing the Sacred Teachings, reflection on them and meditation. This is Jnana-Yoga. The enclosed instructions contain the gist of the above four Yogas. Practise them to the best of your ability. Practice is the secret of success. May God bless you.

Thy own Self,
Sivananda,

12. DIETETIC ADVICE

3rd July 1958

Sri Asgar Husainy,
BOMBAY.

Dear Self,

Thy kind letter. Light exercises, deep-breathing, a few Asanas, mild Bhastrika (regarding which kindly refer to my book : Yogic Home Exercises) will help you. As regards diet, starch and sugar, cold drinks, raw foods, dal and pumpkin, plantain, groundnuts, fried articles should be avoided. You can take milk and honey, figs and apple, sweet oranges. Ideal diet will be wheat rotis, butter and honey in the day and at night milk, fruits and honey (to be taken before 7 p.m.). Nothing should be taken after 7 p.m. You may consult a homeopath or Naturopath and follow his treatment. May God bless you with health, long life, peace and bliss.

Thy own Self,
Sivananda,

13. INWARD COMMUNION

4th July, 1955.

Sri Syed Ahmed Ali,
PATNA.

Dear Self,

Salutations and Adorations.

I have received thy kind letter of the 28th June. I am glad to go through the same. I have conducted prayer for your peace and prosperity.
God is your Immortal Friend. He lives in your own heart. He is the Ocean of compassion. He will guide you in all your actions if you pray to Him regularly. Remember Him. Commune with Him. He will help you at all tines if you rely on Him. Study of holy scriptures will increase your Love for God. The enclosed instruct ons will help you in your daily life. Kindly follow them to the best of your capacity. Even a few minutes spent in prayer and meditation wiil give you strength to do your

daily duties in the right spirit. May the Lord shower His choicest blessings on your goodself.

Thy own Self,
Sivananda,

14. ON BRAHMACHARYA

18th July, 1956.

Sri M. J.
Beloved Immortal Self,

Allah-o-Akbar. Thy kid letter. Despair not. You need not be much alarmed of the occasional night discharges. Of course though it may affect your health much, still it is better to stop this also and save the vitality. Kindly continue the practice of Asans. Devote more time for Sirshasan and Sarvangasan. Keep your body cool by doing Sitali Pranayam. Wear lang otee all the time. Empty your bowels before you go to sleep in the night. Never sleep in the day time. Constipation may also be the cause for the emission. So always keep your bowels in good condition. Avoid constipation. Occasionally take enema. Take care about your food. Take such food that you can digest easily. Avoid meat, chillies, tamarind. Avoid bad company, novels and newspaper-reading, cinemas etc. Have only good thoughts. You can try our Ayurvedic preparation 'Chandraprabha'. Above all pray to the Lord from the core of your heart. Without His grace and mercy, you cannot overcome this disease. May Lord bless you with good health, long life, peace, prosperity and Bliss.

Thy own Self,
Sivananda,

15. SPIRITUALSELF HEALING

September 14, 1956.

Dr. M. H. Syed,
ALLAHABAD.
Beloved Immortal Self,

Loving Namaskars.

Thy kind letter of the 4th and thanks. The Secret of gaining victory over all conditions is to understand that they are all manifestations of the one Supreme Divine Force. They are in reality the workings of the Divine Will for the blessing of the individual. Pain and afiction come with a specific purpose in His plan for the Scul's unfoldment. Know thy disease to be such. Assert thy allegiance to the Divine will. Lovingly surrender to it and claim its aid for its constructive termination.
Thou art ever-perfect, diseaseless, immortal soul or Atman. No adverse condition can touch thee in thy innermost essence. Unattached, unaffected. Thou art distinct witness of all these states. This spiritual consciousness is there in you already. This is why your good-self is trying to keep cheerful and bold. This is indeed the true spirit. Within thy own self thou hast an inexhaustible source of infinite energy, radiant health, wellbeing and vitality. Feel this now. Realize it and release it now; allow it to flow ir.to the inmost cells of thy physical being. Disease will vanish. Thy entire structure will become powerfully renovated. Remember, to the Divine, the cure of this or any disease is nothing. He is Omnipotent and All-loving.
By all means you may continue Chyavanaprash as usual in the morning and Chandraprabha in the evening. I am sure you might have received the parcel of Chandra-prabha by this time. Kindly intimate the safe arrival of the parcel.
May His love enter thy being and heal thee of all affliction and infirmity. May all success and progress attend thy true divine efforts., With reverence regards and OM,
Thy own Self,
Sivananda,

16. A GOOD APPETISER

10th December 1958.

Shri Dr. M. H. Syed, M.A., Ph.D.
ALLAHABAD.

Glorious Immortal Atman,

Salutations and adorations.

Thy kind letter of the 2nd December. I am daily praying for your venerable self's health and long life.
You are a spiritual light. Spiritual leaders should live long, over hundred years.
I have sent you a bottle of Kshudha-Vardhak. Kindly use this also; it will improve your digestion and remove the wind-trouble.
Cut a piece of fresh ginger into fine slices and soak them in two or three spoonfuls of honey, say an hour before food-time. Take these ginger-pieces and chew them nicely, along with meals or just after meals. I take this daily and it has a wonderful effect.

May God bless you !
With regards Prem and OM,

Thy own Self,
Sivananda,

17. UNANA YAUNA

25 Jan 57

Sri Moh, Allahel Mahdi,
Cairo

Blessed Self,

Salutations and adorations.

Thanks for thy kind letter of the 4th Nov. and the copy of the magazine "Images". It was a happy news that you are thus spreading the teachings of Yoga in Egypt. Please

carry on this divine life mission work with all vigour and zeal and may Lord ever shower His blessings and Grace upon you and Smt. Hosna and lead you to God-realisation. Yoga is the science that teaches man the art of full-living, the art of living in God- Consciousness; Truth, Brahmacharya and Purity and Goodness are the divine virtues to be fully developed by the Yoga aspirant. Let there be not much sensationalism in the teaching of this sacred Yoga. By all means, you may translate and publish the teachings of Divine Life and Yoga, in the local papers and journals. Train all people in the Yoga Asanas and in concentration and meditation. Teach them the art of living a clean, simple, pure life of virtues and divine qualities. Help the Mission in all ways. May Lord bless you and Smt. Hosna with health, peace and bliss divine. Best wishes for the New Year. With regards, Prem and OM,

Thy own Self,
Sivananda,

18. THE MEANING OF ILLNESS

19th February 1957.

H.E. Sri S. Fazl Ali,
SHILLONG,

Glorious Immortal Self,

Salutations and adorations.

Thy kind letter and the magnanimous donation to the Mandir.

I am personally conducting prayers for the health and long life of Her Excellency; Puja is also done in the Vishwanath Mandir for Her Excellency's speedy recovery. "Diseases are Karmic purgations: they are really God-sent agents to work out some Karma of a previous birth. They also give compulsory rest to the overworked body. They afford her an opportunity to constantly contemplate on the Lord.

Kindly request Her Excellency to dwell constantly on Giod. Nothing else eases pain so quickly and brings back health so surely. I hope she has had expert medical advice and treatment and that already she is normal. If a heavy dose of insulin has to be taken, it is better to divide it in two pricks, morning and evening. May God bless you all !

Thy own Self,
Sivananda,

19. PRACTICE OF YOGA

22 Feb 57

Sri Said Mohammed Lutfy,
Cairo

Blessed Immortal Self,

Salutations and adorations.

Received thy kind letter of the Feb'57 and am happy to note thy eager spiritual aspirations and the keen interest you evince in spiritual path. I appreciate thy decision and determination to follow the path of Divine Life. I accept you as my disciple; kindly take to regular systematic spiritual practices, as taught in my books. I very much insist on practice and all-round development and integral perfection in Yoga.

Purification of body and mind, through practice of Asanas Pranayama, concentration and meditation, through selfless service, and development of cosmic love, prayer and constant remembrance of the Lord, the One God, are all the steps in Yoga. Kindly take to regular Yoga practice. Through self-analysis and keeping of the spiritual Diary, eradicate all negative tendencies and qualities. and develop all positive Divine virtues of love, goodness and purity. Love transforms the soul and leads it to God; serve all; lead a simple clean life of Godliness. Pray regularly for Lord's Grace. Feel God's Presence everywhere and within thy heart always. Live in

God always. You may remit Rs. 15/- to the Secretary of the Society and enlist yourself as member; all necessary forms and Mala, etc will be supplied and you may take to regular practice. Kindly write to me of your routine Sadhana. I am always eager to assist all Sadhakas. I will personally help you. Send me regularly the Diary Form.

May Lord ever bless you. With regards, Prem and OM,

Thy Own Self
Sivananda

20. GLORY OF PRAYER

9 March 57

Sri Ishmael Mohammed,
George Town, Br. Guiana.
Blessed Immortal Atman,

Salutations and adorations, Om Namo Narayanaya. Recieved thy kind letter of the 26th Feb. Thanks. The
"flowers of love" that you have sent me also received. May Lord ever shower His Grace and blessings upon you and may you attain all spiritual enlightenment and happiness everlasting.
I have now sent you a copy of the Birthday volume of the "Divine Life" Journal. Kindly acknowledge on receiving this safe. I trust you are enjoying fine health and are following the path of spiritual Sadhana well and regularly.
Kindly continue your regular prayers daily and meditate also three times daily. Prayer alone purifies the soul and leads it to God. Prayer bestows all peace, prosperity and bliss in the Divine. Pray unto God for His Grace and ever and always feel God's Presence everywhere and within thy pure heart. Carry the Gospel of Divine Life unto all, so that they may lead a life of virtues, purity and goodness and thus attain God-realisation in this very birth.
May you ever rest in God and ever radiate the joy and happiness and peace of the Divine Life unto all.
With best wishes for the new Year, regards, Prem and OM,

Thy Own Atman
Sivananda

21. SOLUTION TO ALL PROBLEMS

4th April, 1957.

H. E. Shri S. Fazal Ali,
SHILLONG

Beloved Atman,

Salutations and adorations.

I am grateful to your Excellency for your very kind letter of the 30th March, 1957.

I have conducted prayers at our Satsang and worship in the Ashram Temple for your Excellency's and family's health and long life, as also for the early and satisfactory solution of the Naga problem.

Love and understanding are the manifestation in the heart of man of the grace of God; and they solve all problems. Every being in the entire universe will respond instantly to the magic spell of love.

The Government of Assam have the best leadership in your Excellency for effecting a solution of the Naga problem; I am sure with His Grace and your Excellency's guidance the goal will be reached soon.

May God bless you all with health, long life, peace prosperity and Eternal Bliss!

Thy Own Self
Sivananda

22. YOGA OF SYNTHESIS

6. April 57

Sri Said Lotfy.
EGYPT.

Blessed Immortal Atman,

Salutations and adorations. Thanks for thy kind letter of the lst April., I am glad to know of your eager spiritual aspirations and desire to propagate the Message of Divine Life. I am surprised that the books have not reached you; however, some more books are now being sent to you by separate post. Kindly acknowledge when received and use these books for study and spiritual work. The books are all out of stock and it is difficult to supply these books; kindly carefully keep these in thy study and use them. The Yoga of Synthesis is simple, easy and straight; It leads to Integral development and perfection of man: Through service, love and prayer, through Asanas and Pranayama, through living the divine life of purity, truth and goodness the spiritual aspirant attains this perfection and God-realisation and achieves everlasting happiness in this very birth. Kindly take to regular systematic Sadhana on the lines. I appreciate your idea of propagating the Message of Divine Life through broadcasting; Kindly prepare speeches in your language and use. Sri Mohd. Abdullah El Mahdi also will give you all help in this direction. Kindly work vigorously for the spread of this Gospel and bring peace amongst your peoples. May the Divine Light ever shine forth in all its splendour. May you all attain spiritual enlightenment and bliss eternal.

May Lord ever bless you, With regards, Prem and OM,

Thy Own Atman
Sivananda

23. THE GODWARD PATH

17th April 57

Sri Erian Youssef Saad,
Damascus, Syria

Blessed Immortal Atman,

Salutations and adorations. May Lord's Grace and His Choicest Blessings ever be showered on you and may your noble spiritual aspirations be fulfilled. May you attain the true end of Yoga, by the Grace and Light of the Divine. I am immensely

pleased to have received thy very kind letter of the 7th instant, so full of thy sincere yearning for Yoga practice. Kindly receive and study the books I have now sent to you (by separate post). These will give you all that you need concerning true Yoga. I shall always be happy to hear from you for all your spiritual help and about your progress. I shall guide you at every step. Kindly take to regular systematic practice of Yoga along the lines taught. True that when the aspirant is fully qualified, the Guru's Grace dawns in him and guides him mysteriously. You have seen and heard what is said of the work of Lord. What more testimony is needed, than His Own Work on earth. Kindly ever seek to live in God and to know His Light and Glory. You will succeed with steady practice. Ethical perfection, cleansing of the heart and mind and body, is the first condition required of an aspirant; Divine Grace then dawns in that pure heart. Prayer is the one spiritual force that can lead the soul unto Yoga with God. Through prayer, constant keeping of God-consciousness and persistent striving to live in God, and meditation are the steps surely leading to Godward. Take to practice and I shall help you in the path. Kindly ever be walking on the path of divine life. I have received the flowers of love offered by you so kindly for subscriptions to magazines and membership. I shall look forward to hearing from you about your further progress in the path. Draw out a routine Sadhana and follow the Teachings. May Lord ever bless you with perfect health, peace and prosperity and bliss eternal with regards Prem and Om,

Thy Own Atman
Sivananda

24. TRIP TO RISHIKESH

4-5-57

Mr. Syed Ahmad Ali,
PATNA
Beloved Immortal Self,

Salutations and adorations. I send you my hearty greetings on this most holy day of the IDD.UL-FITR. May the grace of the Almighty, the Most High, All-compassionate, the Father of all, be upon thee! Your kind letter. I believe your goodself would have completed by now the final reference work that you wish 10 do in connection with your goodself's forthcoming book. Your goodself is welcome to come and remain in the Ashram. I shall be happy to arrange for your comfort. For a cool and quiet state, your goodself may perhaps find this time of the year unsuitable. Rishikesh is quite warm during the summer months. It is also somewhat crowded during this season, as it is the very busy period of Badrinath-Yatra. However, your goodself may come and see for yourself the conditions, and programme your stay accordingly. Yes, Rishikesh is near Dehradun. However, it is not on the main line. You have to change at Hardwar (which is on the main line) and take the local Shuttle to Rishikesh. Buses also ply from Hardwar to Rsh. as well as from D. dun to Rsh. May faith, devotion, prayer, worshipfulness and divine meditation transform thy life and crown it with the supreme bliss of highest spiritual illumination! Learn to live in joyous resignation to theDivine Will of the all-loving and all-wise Almighty God.

With regards. Prem and Om

Thy Own Self
Sivananda

25. THE LIGHT OF GOD

Sri Erian Youssef Saad,
Damascus.

7th May 57

Blessed Immortal At man,

Salutations and adorations. May the Light of the Divine ever guide you and lead you to the goal. May you attain all enlightenment and bliss eternal.
Thanks for thy letter. I am delighted to note thy sincere quest for illumination.

God's Light is so powerful that man sees not and beholds not the beatific vision of God. Yet, the faithful and the blessed, the poor and the true shall always behold His Glory and His Form. Break the hard crest of the heart and let the Light of the Divine pass through even that small crack and illumine the entire Being. May Lord bless you with all health, and happiness everlasting.

With regards, Prem and OM,

Thy Own Atman,
Sivananda

26. PRAY FOR GRACE

15th June 57

Sri Ismael Mohammed,
George Town...
Br. Guiana

Blessed Immortal Atman,
Salutions and adorations.

May Lord's Grace and Blessings ever be with you and may your spiritual aspirations be fruitful and may you enjoy all health and happiness.
I have conducted prayers and worship here for thy perfect health and everlasting bliss and all prosperity.
Kindly ever pray and seck His Grace through sincere prayers and Japa.

May Lord bless you.
With regards, Prem and OM,

Thy Own Atman,
Sivananda

27. HUMANITY IS ONE FAMILY

3rd July, 1957.

Sri Abdul Kalam,
ALIGARH.

Blessed Immortal Atman,

Salutations and adorations. May the Grace and Blessings of All-Merciful Allah be showered upon you and may you attain fulfilment of all your spiritual aspirations.
In the Holy Presence of the One G.d, there is no distinction nor differences like caste, creed or sex. He that ever walketh in the Path of God, he that ever seeks to attain His Grace through righteous living and through pure life, He is verily dear to God. On such an aspirant the Divine Grace descends.
I admire thy faith and devotion. You are welcome to visit this Ashram any time convenient to you. You will derive immense spiritual peace and joy. Kindly ever endeavour to lead the divine life and strive to realise the Glory of the Lord.

May His Light guide you on the path.
With regards, Prem and OM.

Thy Own Atman,
Sivananda

28. DISSEMINATION OF KNOWLEDGE

4th July, 1957.

Sri Mohammed Ychia Ibrahim el-Shinawy,
Mansourah - EGYPT.

Blessed Immortal Atman,
Salutations and adorations. May the Most High God shower His Grace and Blessings on you and may you attain all spiritual enlightenment and Bliss.

I received thy kind letter and am glad to note thy eager spiritual aspirations. I am sending some books and literature to you by separate post. Kindly study these and take to intense spiritual life. You may also translate these books and lessons on Yoga of Synthesis into Arabic. Kindly take to the translation work as soon as possible and try to publish some books on Yoga in Arabic. You may send me the copies on publication. Yoga of Synthesis leads to integral perfection and harmonious development of man. Through service, through practice of Yoga and prayer and Meditation, the aspirant progresses steadily on the path and attains God-realisation and happiness eternal. Ethical perfection is a necessary condition for all practice of Yoga. Kindly lead ever the divine life of virtues and purity and seek to live in God. May Lord ever bless you with all health and prosperity and Bliss eternal.

I will be glad to hear from you for all progress.
With regards, Prem and OM.

Thy Own Atman,
Sivananda

29. DIVINE LIFE IN EGYPT

7th July, 1957.

Sri Yogiraj Mohd, Abdul Mahdi,
Cairo, Egypt.

Blessed Immortal Atman,
Salutations and adorations.

I am in receipt of thy kind letter of the 16th of June and am happy to know of the fine work your good Self and Smt. - Hosna are doing there for the spread of the Teaching of Yoga. May Lord's Grace ever be on you and may His Light come to illumine your lives, and lead you to realms of Bliss and Joy eternal.

I have been receiving many letters from there, from your place and I find many of them have come to know of our good work here only through your good Self and have all desired for the Teachings of Divine Life. I also find that you have been actively propagating our Teachings. I am happy at this. Kindly work for the uplift of everyone of them: remove all misunderstandings concerning Yoga and give them the right understanding of Yoga and teach the aspirants the right method of practice. You are the fittest for this task and Lord's Grace will ever guide you. You are already doing fine work and may your efforts carry success. May His Light illumine all your lives and bestow all peace, Joy and Happiness.

With regards, Prem and OM.

Thy Own Atman,
Sivananda

30. IDEAL ASPIRANT.

14-8-57

Sri Abul Kalam, M.A.,
Aligarh
Glorious Immortal Atman,

Salutations and adorations.

Thy very kind letter of 6th inst to hand. Thanks. I was much delighted to go through your loving letter and note your appreciation of Ananda Kutir and regard for us. The mode of your expression and reaction speaks cloquently of your noble character and a true spirit of gratefulness. Pure souls see good and imbibe noble quali-ties, keeping prejudice and narrow-mindedness at a safe distance. I love to serve such aspiring and worthy ones, to encourage them on their journey to the abode of Bliss and Freedom.

Kindly continue your spiritual practices, undeterred by the onrush of wordly duties and anxieties. Pray to the Lord for strength and illumination. A sincere prayer is always heard and answered. Keep on reading holy books. The lives of Saints and Sages, when read with devotion and receptive frame of mind, keep the flame of divinity aglow in the bosom of the aspirants. Whenever it is convenient, please try to visit this place. This is your place for rest and contemplation. May His blessings guide you'.

With regards, prem & Om,

Thy Own Atman,
Sivananda

31. SPIRITUAL EVOLUTION

31-8-57

Sri Abdul Kalam, M.A.,
Aligarh

Blissful Eternal Atman, Om Namo Narayanaya, Salutations and adorations.

Thy very kind letter of 15th inst. to hand. It was a matter of delight for me 10 go through it and take note of the fact that you have an intense longing for leading a calm and quiet life in the inspiring retreats of the Him-alayas, by the side of the Mother Ganges. I very much appreciate this attitude of yours; but there is an appointed time for everything, for which one must wait and pray.
Kindly, therefore, continue your work and complete the thesis. Let the aspiration strike deep roots, only then a sustained spiritual endeavour is possible. Spiritual growth is gradual. Evolution is not revolution.
You may please continue your study of the scriptures and other phases of spiritual practice. Regularity in Sadhana is of paramount importance. Keep it up.

Your experience in dream is quite indicative of the fact that you are progressing May Lord bless you, With regards. prem & Om,

Thy Own Atman,
Sivananda

BOOK FOUR

Swami Sivananda : Writer and Sage

SWAMI SIVANANDA: WRITER & SAGE

(Shri M. Hafiz Syed, Allahabad)

1. Swamijias a Writer

A prolific writer

Itis rather difficult for a pigmy like myself to make an estimate of a giant writer like Swami Sivananda who has a well-deserved reputation for having to his credit no

fewer than three hundred books on a variety of subjects of great importance. As a prolific writer, he has only one aim in life viz., the preservation, interpretation, exposition and dissemination of the ancient culture and wisdom of India through a modern language, to a modern world.

Inspiring commentaries

During the last half a century and more, serious and sporadic attempts have been made in India and in some parts of Europe to make accessible the wisdom of the East to the Western people. Some of the Western scholars have translatedia number of ancient Hindu scriptures into English and German. They confined themselves mostly to textual translation and interpretation: and perhaps, some of them had not the spiritual insight to understand them in their true perspective, in their true significance and meaning. It was left to Swami Sivananda, the sage of India, endowed with spiritual vision and understanding, to take up one by one the sacred scriptures of the Hindus and translate them, with his own inspiring commentary.

"Sadhana" a Classic

Brahma Sutras in two volumes, Bhagavad Gita, twelve major Upanishads, Narada Bhakti Sutras, Patanjali Yoga Sutras and lastly, the Gitasar, stand to his credit. The outstanding work of his in very recent times, is his big volume on "Sadhana" covering five hundred and forty-eight pages. This volume is unique of its kind in many ways. We do not know of another author who has dealt with this subject so comprehensively as he has done. There is not an aspect of Sadhana relating to any denomination which he has not delineated and whose merit he has not briefly discussed in the course of this book. Without any exaggeration, the book can be looked upon as a very encyclopaedia of Sadhana. In regard to Sadhana for realisation of Oneness or the Unity of the Self, he says: "In order to realise the unity, we must refrain from diversity. Desire for liberation is terminological in exactitude. Liberation means attainment of the state of infinity. It already exists. It is our real nature. There can be no desire for a thing which is your very nature. All desires for progeny, wealth, for happiness in this world or in the

next and lastly, even the desire for liberation should be completely annihilated and all actions guided by pure and disinterested will towards the goal".

Books for everyone

Swamiji's books, as spiritual guides, are read all over the world by the English-knowing people. Some of them are also translated in various Indian, European and other languages. Swamiji has been writing books for children, students, youth, men, women, Sannyasins, merchants, officers, lawyers, doctors, teachers and the sick. He writes in a simple, easy English that can be understood by a layman. Sometimes, he is so terse and deep that even learned men find it difficult to enter into the true significance of his writing without exercising their minds. It may be said without any exaggeration that most of Swamiji's books are elevating and uplifting. They have transformed the lives of many erring individuals. In the words of Dr. Nagaraja Sharma, "there is nothing secret, nothing hidden and nothing esoteric about the teachings of Swami Sivananda. They are all re-statements of the teachings of ancient Acharyas in a manner calculated to make a ready appeal to modern minds."

Need for repetition

Some people think that there are repetitions in Swamiji's books - a thing which is inevitable and cannot be helped, because the same fundamental principle has to be interpreted and conveyed to different minds of various grades. Besides, there is a psychological element in repetition. In the writings of every ancient or modern teacher, we find repetitions. Their desire is to drive home to their readers the importance of what they think is best for them. Without repetition, people would not bear the divine teachings in mind. Thus, the Mission for the propagation and dissemination of divine wisdom to which Swami Sivananda consecrated his life as a young man is almost complete. And, Sivananda Literature will continue to be the guide and source of inspiration to many generations to come.

2. Swamijias a sage

His innate spirituality

It is an admitted fact that no one can attain perfection and become a Siddha-purusha in a day or in life. One has to tread this path tirelessly for many lives before one attains one's cherished goal. Swamiji's autobiography reveals that he took to spiritual life in a natural way and became established in it after a few years' intensive Sadhana.

His cosmic mind andlarge-heartedness

He is endowed with the necessary qualities which go to make a sage. One great quality in him that struck me most was his cosmic mind and his large-heartedness. He is absolutely free from any kind of racial or religious bias. He actively believes in one brotherhood of life. Therefore, nothing human is foreign to him. He has at heart, the good of every caste and community and he respects all religions inspired by God, with utmost respect and reverence. The love of his heart embraces the entire creation. His hands of help and protection reach out to the whole world. His blessings and grace are showered on all alike, irrespective of caste, creed, nationality and sect, In his latest book on "The Life and Teachings of Lord Jesus Christ", Swamiji has given proof of his love for a religion in which he was not born and identifics himself with the exalted teachings of Lord Jesus and looks upon Christ as one of the great teachers of the world. I pray to the Source of our Being to spare Swamiji to the suffering and erring humanity for many years to come so that he may try to dispel the darkness of dissension and disunity from this demented world.

NEED OF SPIRITUAL AND MORAL SUSTENANCE

(H.E. Sri Saiyed Fazl Ali, Governor of Assam)

Ours is a country which has long been famous as a land of saints and sages. While people in most parts of the world sought happiness and bliss through mastery in the realm of gross matter, our saints and seers recognised and maintained that such happiness was intrinsically unreal, ephemeral and even self-defeating. They, therefore, resolutely persisted in the quest of certain universal truths which they intuitively felt lie at the basis of existence in all its forms.

The sublime trail of progress in the realm of the spirit that was blazed by the great saints and sages in our country in the past is being continued to-day by the Venerable Swami Sivanandaji through the work of the Divine Life Society which he has founded. The world today stands perhaps more sorely in need of spiritual and moral sustenance than at any previous time of its history. More than ever it is being borne out today that however great be the mastery over the physical world and however vast be the potentialities of access to material wealth and power, these are useless without mastery over self. The Divine Life Society teaches us how to achieve this mastery and shows the direction in which true human happiness lies. Swamiji, whose 71st birthday it is our privilege to celebrate shortly, clearly sees that the human race has a happier and nobler destiny than to be engulfed by the material forces which it has been able to create. He has been by his exalting and elevating messages, bringing succour to all those who have contact with him in some form or other. May he be long with us to witness the triumph of his sublime ideal and work, and may the Society which he has created continue to achieve more and more success in its noble mission.

A BIRTHDAY PLEDGE

(Mirza Ahmed Ali, Lahore, Pakistan)

Iconvey my most sincere good wishes and hearty congratulations to Sri Swami Sivanandaji, the Sage of the Himalayas, on his 71st birthday, and pray for his long life to continue his humanitarian mission with the help of his loyal followers and nearest co-workers. There is no doubt that the chief universal doctrines of adoration to Allah, or God, and love and compassion to His creatures, are preached by the great Swamiji through his sayings and writings, and acted upon through his deeds, and spread by the means of his Yogic power throughout the length and breadth of the world. I would wish that the first glimpse of his all-embracing love should enlighten the souls of his countrymen and then of the Moslems of Pakistan so that both may forget their differences, embrace one another, and join hands in the general welfare of

humanity. Only then can both the countries can become the lands of Peace, and Paradise. All efforts of the Sage of the Himalayas will go fruitless if hatred remains in both the countries, and one is afraid of the other. On the 71st birthday of the Sage let all people in both the countries take a pledge that they would spread love and peace throughout their spheres, would sacrifice their desires for the sake of others, serve each other by all ways and means and would strive to remove all conflicts, so that the world may learn a lesson from us and create similar atmosphere of love and harmony in their areas. May Almighty Allah, the Paramatman, blese all humanity and establish peace throughout the world.

ON SIVANANDA LITERATURE

(Reciou of the books by Sri. Dr.M. H. Syed, M.A.Ph.D.D. Litt,)

PRACTICAL LESSONS IN YOGA:- Swami Sivananda is a prolific writer on Yoga and kindred subjects. He is not only a man of vast learning but also one who has realised the benefits of Yogic practices in the course of over 15 years of intense devotion and vigorous Tapasya. He occupies an honoured place among the monks and saints of India. Unlike other saints, he devotes a good deal of his time and energy to doing good to his fellow-countrymen, at least so far as the revival of ancient moral and spiritual ideals is concerned. The book under review consists of twelve easy and intersting lessons. The first deals with Yoga and its objects and the second with Yoga Sadhana or the practice of Yoga. The latter contains clear and lucid descriptions of the four important paths viz., Karma-Yoga, Bhakti-Yoga, Raja-Yoga and Janana-Yoga. One can easily decide for oneself which of these paths suits one's tastes, temperament and past Samskara. Pasting references have also been made to the various oiher forms of Yoga in vogue in this country, such as Hatha-Yoga Mantra-Yoga and Kundalini-Yoga or Laya- Yoga. In the third lesson the author states that the practice of Yoga is rooted in the cultivation of moral virtues. Yogic diet forms the subject-matter of the fourth. A list of the various articles of diet, prescribed and prohibited, is given. The fifth lesson deals with the various stumbling blocks in the way of the aspirant and the means to overcome them: and the sixth with Yoga Asanas or Yogic postures. The seventh

lesson treats of Pranayama or regulation of breath. Simple and practical excercises are prescribed for the regulation and control of breath which will ultimately lead to control of mind. Regulation of breath and control of mind lead to concentration without which no Yoga is possible. Meditation, being the outcome of concentration, is naturally the subject of the ninth lesson. The fruit of meditation is Samadhi, and with this the last few chapters concern themselves. Such is the substance of book. The author has made every possible attempt to make himself understood, and he expresses himself in a clear, direct and unambiguous language. This is something not to be met with in an average treatise on a subject of the abstruseness of Yoga.

YOGA IN DAILY LIFE:

It is said that Yoga is meant and designed for the select few and that everyone, howsoever religious-minded he may be cannot be a Yogi and cannot attain salvation in one or two lives. As a rule, books on Yogic Sadhana are couched in difficult language, and are full of technical terms which an ordinary man cannot follow. Swami Sivananda has proved in a convincing form that Yoga can be practised by men and women of any temperament, emotional or intellectual, and everyone who strives for perfection, can attain something in one span of life. His message is not only inspiring but hopeful. The methods of Sadhana suggested by him are within the easy reach of everyone who has a religious bent of mind and wishes to make some progress on the path of spiritual realisation.

This book is divided into various sections, some of which deal with Bhakti Yoga, Karma Yoga, Raj Yoga and Hatha Yoga. These divisions are too well-known. The beauty of this book lies in its simplicity, lucidity and freedom from technical terms. A common man of average education can profit by it. He has suggested various means of the control of mind and the observance of Brahmacharya. Any one who cares to follow these suggestions is sure to be immensely profited by them.

Why should one practise Yoga? The straight-forward answer is that anyone who wants true happiness free from change and decay, cannot get it without practising a certain kind of Sadhana, controling his mind and passions and doing everything in God's Name. Everything has its own price. If we desire to be peaceful and long for happiness we have to fulfill certain conditions laid down, by the ancient Rishis who had direct knowledge of men and their constitution. There is no royal road to happiness except the way pointed out by them.

PRACTICE OF KARMA YOGA:- This Book contains the cream of Yoga and Vedanta. The volume under review is from the inspired pen of Swami Sivananda, the most faithful representative of our ancient sages and prophets. The author's style is noted for its simplicity and lucidity, and he is a sage guide on the spiritual path. This book has been designed for the benefit of those who are so placed in life that they cannot tread the path of renunciation or Sannyasa. The book is dedicated to all selfiess, motiveless workers of the world who are struggling hard to gain the knowledge of the Self, by purifying their minds, by getting Chitta-Shuddhi through Nishkama Karma. There are altogether nine chapters in the volume, with a dictionary of Yogic and Vedantic terms which, according to Swami Sivanandaji will be of incalculable use to those students who have no knowledge of Sanskrit. It took him over five years to collect those terms. The central theme of this volume is, Work is Worship. Work is Meditation. Service of humanity is service of God. Work elevates the doer, when done in the right spirit without attachment or egoism. In the opinion of the author Karma Yogi should have an amiable, loving, social nature. He should be able to move and mix with everybody, without distinction of caste, creed or colour. He should have perfect adaptability, tolerance, sympathy, cosmic love and mercy. Karma Yoga prepares the mind for the attainment of Jnana. This demands struggle and constant effort with patience and determination. The Swami says that no meditation or Samadhi is possible without a preliminary training in Karma Yoga. Comparing the Christian theory of preordination and grace with the doctrine of Karma, the author says that the latter alone can explain mysterious problems of good and evil in this world. The doctrine of Karma alone can bring solace, contentment, peace and strength to the afflicted and the desperate. The article in the chapter three, "Instruction for Aspirants," contains many valuable practical hints.

VEDANTA FOR BEGINNERS. The third book by the same author is styled Vedanta for Beginners which deals with Atman, Renunciation, Upasana, Control of the Senses, the Guru and the disciple and the Vedantic Ethics. The nature of Jiva, Brahman, and Maya is explained in a surprising simple language which an average man can easily understand and grasp.

One who glances through this book will feel attracted by it because it is couched in plain and simple language. This booklet is sure to benefit one and all who are interested in some form of religious life.

SWAMI SIVANANDA
A NEW RELIGION ON EARTH

(Sri Mohd. Abdullah El Mardi, Cairo, Egypt.)

His Holiness Swami Sivananda is a NEW REVELATION a new Religion on this earth. I prostrate before my Guru Sivananda. Swami is, though an impersonal personality, a sun who iluminates all his satellites. I live in the light of imitating him. I ever feel his presence when getting His Holiness letters. I do not know whether I should, with my wife Hosna, dance, cry of joy or manifest the rest of all human sentiments. I am deeply grateful for Guru's Grace. My deepest satisfaction is about the immense love of His Holiness. The title Yogiraj he has conferred on me-how wonderful it sounds and what an immense love of our Guru is behind this title world! In Dhyana I am listening to all Sivananda's Holy Mantras. The Spirits repeat his Ashram programme. I meditate over Sivananda the all 24 hours, identifying myself with his Holiness. I meditate on his mission, on Gurudev's Omnipresence, Omnipotence and Omniscience. All blessings of His Holiness help me enormously. I repeat continually the Mahamantra, day and night, with thoughts on Sivananda. Naturally I often see His Holiness. My thoughts are His Holiness' own, even before I read them in his books. Hosna was helped spiritually by His Holiness enormously, probably His Holiness sent us Divine help through invisible source. I attribute my progress to my Guru. My wife Hosna is continuously attached to His Holiness, leads a holy life, being directly guided by His Holiness through conscience. She calls him "Father". We dance in joy when we receive his letters.

Sivananda's Super Phenomenal Powers

His Holiness is accustomed to forgive the mistakes of disciples. He wishes me prosperity and every word realises itself in manifold manners. It is Grace of my Guru. I thank my Guru. His Holiness' love and heavenly kindness manifests itself in the astral world also. Y So I am able to do everything in the Name of My Guru, Sivananda. Look at my typewriter. It did Mahamantra. I feel it is the Siddhi of my Guru. By intense meditation, repetition of the Name of our Lord and good actions, I progress. I give alms and take care of students, teaching them different languages. I hear that spirits whisper about Sivananda. They listen to the Holy teaching of my Master Sivananda. I spread his teachings here. Here in my room, there is already a Himalayan Caravan. I sleep still on the ground in spite of the cold. I feel the progress in me. I am not so objective as before. I identify myself with the Absolute. It is due to the pure grace of Hls Holiness. I have his rosary in my pocket, with a mighty benediction, spreading heavenly Light. I hear the Holy Mantras of Sivananda's Ashram from Holy spirits. I hear Sivananda, ringing with bells, I,see the Holy river Ganges with clear waters. I took bath near His Holiness. This is not a vision or a dream. I have a direct relation with His Holiness. Siddhis are not prescribed in the Divine Life tenets, but I feel his Siddhis. In the Name of Sivananda I have good success. I thought of Swami Sivananda, as I do not see well. My eyes ameliorated themselves and I had clear vision. No auto-suggestion, but fact ! My body was denitely delivered to defistruction. When I took to Hatha Yoga under Sivananda's guidance I ventured to do some exercises and followed his instructions and escaped death. Now I stand in Sirshasan and continue Pranayam. By repeating OM, I have developed concentration. I can stay awake during the whole night sitting in Yoga postures. Vegetarian diet and Brahmacharya, helped me. I am very healthy at the age of 53. Eternal love to Sivananda from Egypt! My wife is deeply convinced that he is with us continuously. Heavenly atmosphere of love penetrates all beings in contact with Sivananda. Life of Sivananda in Pictures is a sweet book with the beautiful cow with the gentle calf, all children of ourselves, of me and my wife also, and the lovely monkeys. His Holiness' supramental contact is recognised by all the 60 members of this Divine Life Society Branch. It is extraordinary how his prayers become reality. We are preparing your Holiness' home-feeling reception in Occident. I wrote after many

nights of prayers and dwelling at the feet of Swami Sivananda a letter to the president of Czechoslovakian Republic asking grace on Anastasius, The president did not answer anything, but Abbot Doinik Prokop to whom had been sent Sivananda's holy photo, writes that Anastasius has been transferred from the horrible extermination labour-camp into a more comfortable jail near Prague called Ruzyn village I asked monks to pray with me, assuring that Sivananda can speak in deep dream the President, Antonin Zapotocky of Czechoslovakia to grant to Anastasius complete liberation. I firmly insist in the faith that this amelioration is due to spiritual forces of His Holiness. The whole Moslem Orient and the whole Christianity, Roman Catholic and others here are the most obedient disciples of His Holiness.

Spiritual Contact Through Photogroph

Day and night my thoughts are in Rishikesh. I feel this when I see the wonderful photo in His Holiness' book. I have continually the Ashram before my eyes and repose myself by looking at the trees, mountains, magnificent sceneries, the door guiding to Paradise Immense joy is felt in my heart. My Guru only could read my most secret thoughts, and so deeply satisfy the desires of my heart. I thank His Holiness for the beautiful Calendar with His Signature. I never can find words for thanking him enough on every occasion, again and again for the mira. cles of his Love. My wife Sri Hosna folds her hands before his photo. Her health is now better, as she believes very much in his help. I do my best. So the Divine Life in Cairo exists, works, helps the public, serves, loves and meditates.

My Wife Is His True Disciple

Iam indebted to His Holiness for everything. I like His Holiness more than everything. Every word of His Holiness realises itself in spiritual worlds and 1 get wonderful experiences and visions. His Kundalini Yoga gives enormous possibilities to an aspirant for meditation, Japa and concentration. Sri Hosna does not like the spirits. She likes His Holiness extremely and is a true model of his disciple. My sister Milada wrote to me, since she knows His Holiness, she found peace of her soul, tranquillity of thought and happiness. She is the author of many dramatical works. What an immense joy it is to read his letters. I know that thousands of

disciples are waiting for one written word of His Holiness. Sivananda's name is one of the most popular in Cairo. All kinds of people will be taught in the teachings of His Holiness. I tell everybody that Guru is Sivananda and our Lord only. It is a fact that in Egypt, I am the alter' ego' of His Holiness today, whether I will or not. The Abbots in Germany, Switzerland, Belgium, Holland, Czechoslovakia took great interest to His Holiness' Ashram. The Monasteries are highly curious (as monks everywhere are) to know "absolutely all" about His Holiness and about His Holiness' disciples.

Guru's Grace

Ifound it a revelation saying, "With the help of the Guru all the endless books can bestudied by the disciples", I know His Holiness wrote to me about it, not in an intellectual way, but in the way of the heart. Really books of His Holiness are the key. I often 'examine" or take Sivananda from another point of view. Our own philosophy seems to be ignorance and only the shadow of Indian thought. Always a wise admonition arrives to everyone of my questions, it is the grace of the Guru, His Holiness. The Sanskrit literature opens itself to me, after becoming the disciples of a Maha Avatar. Nobody on this earth is equal to His Holiness, no comparison for Kindness. Wisdom and Holiness.

PHENOMENAL LITERARY PRODUCTIVITY

With indescribable joy I received "Brahma Vidya Vilas". His Holiness' literary productivity is phenomenal. I find all my doubts are answered through some of his books. I feel I live with my Guru.* At night 1 'O'clock (in India it is Brahma-Muhurta), I often feel the holy songs. His Holiness is a popular Guru of Egyptians in Cairo. His books are full of deep wisdom, effective truth and real Divine revelation. Every word I say is from Sivananda's books. People call me here the Gramophone store of Sivananda. Here old people of 70 years, several old gentlemen and ladies sit together with young girls, and children and discuss Sivananda's teachings. Out of Divine Life public is able to understand well Sivananda's works. It is too high and yet can be understood.

I have no, words for His Holiness' superhuman kindness. The beautiful books, which I got from His Holiness with so many handwritten blessings excited me and Hosna my wife, to tears. With deep emotion I read in the midst of the silence of the night the immense ocean of wisdom. All my thoughts are deeply concentrated in the books of Sivananda. With immense pleasure I am reading His Holiness' "Ananda Lahari" the music tantric text, with its excellent translation and His Holiness' annotations. I think that nobody in the world is such a master as His Holiness. What an Ocean of Wisdom ! I am sitting with my little petrolium lamp during the night, when I suppose His Holiness' prayers are with me. I kiss the lotus-feet of His Holiness. Indian philosophy stays a diamond. I remember the deepest, thunderstroked impiession of my life, when the books 'Hatha Yoga', 'Kundalini Yoga', 'Essence of Yoga' arrived, sent to me by Guru himself. I did not believe my own eyes! Signature Sivananda, the Author, in such a deep humility such gems of literature and of experience. Books of His Holiness appear to have been written for me only. I wanted to sell away my Violin and Typewriter to purchase all his books as no Guru except His Holiness teaches the Yoga in such an easy way. I am in the hands of His Holinese. I live on pure vegetarian diet. I do not have any disease. I am strong; I sleep on the bare ground even in cold days. I hear a report from special angels that they have enormous respect for His Holiness. The Astral Yogins all praise His Holiness. I feel His Holiness behind those phenomena. I realise that service of humanity is higher than a cave life. I agree with His Holiness and follow the lesson. My wife Hosna takes a special interest in helping the poor. His Holiness' letters deeply attach me to Divine Mission. His Holiness' prodigious methods of teaching are so highly appreciated by myself that I intuitively see Sivananda and am able to communicate with Him easily, because I have studied other disciplines also.

PROUD TO BE SIVANANDA'S DISCIPLE

(Mrs. Hosna Suleyman Mustapha, Cairo, Egypt)

Your Holiness,

I am a lazy 'pen', but my heart is still dwelling at the Lotus-feet, of my Guru. When the Gazelle is thirsty, it knows where is the mighty stream of the holy river. It is my proud privilege to receive gifts of books from your Holiness dedicated to me. Many people admire your Holiness for your magnificent work. I have for your Holiness my sincerity, filial affection without any complicated literary knowledge. My heart is full with your Holiness. I see your Holiness in your beautiful room in Himalayas, on the banks of the Ganges, where your Holiness is writing day and night. Often I see your Holiness and prepare some photographs, pictures. My husband clearly hears the songs of the angels and spirits singing 'Sivananda, Sivananda' and the Mantrams chanted in your Ashram. It is difficult for me to write anything about my experience to my mighty Guru. People admire Sivananda's teachings. Sivananda my Guru has become the Prophet of the world. I pray continually, meditate many hours at home keep silence, and think of my Guru. We appreciate very much your books, and more your great kindness and love for everybody. I spoke about Divine Life in Cairo Cinema Artist Club and in Journalists' Club also. I have seen Switzerland, France, Sweden, Denmark, Palestine, Morocco, Lebanon, Turkey, being of Sudanese origin. Thanking your Holiness most sincerely for the books, for pamphlets and for the beautiful letter, I remain now to your Holiness most devoted Sudanese lady disciple. Your kind letter gives me great inspiration. My husband translated for me many chapters of your beautiful books. I saw your handwritten dedication to many people in Cairo, considering myself now a disciple of Divine Life. We think often of you with my husband and speak daily about you, as if you are our most appreciated Father. I am very proud to be your disciple and I feel my devotion to Indian Philosophy and Yoga. My dream is to travel to India, to study Yoga with you and my husband. We live as brother and sister being absorbed in meditation. I have the presentiment to see you very soon here in Egypt where certainly Divine Life will find many adepts.

SIVANANDA A SANYASI OF UNEXCELLED ACHIEVEMENTS

(Dr. Md. Hafiz Syed, M.A. Ph.D., D.Liut)

I am greatly amazed at Swami Sivananda's infinite capacity to take pains and produce so many inspiring and and instructive books. His efforts are unique in this as well as in other respects. I do not know of another writer in India or elsewhere whose literary output is so great as Swamiji's is. He has been doing what no Sannyasi in India has ever done. He has done more single-handed than many teachers put together. As a founder of the Divine Life Society, Swami Sivananda's work is in many ways unique. It is well organised that its members in distant parts of India are really krit together in bonds of spiritual comradeship, and they greet each other as brothers and fellow workers. In obscure corners of India where materialism has its sway today— in those very places- one hears the name of God devoutly and reverently repeated. This is by no means a small achievement and the credit of it all goes to one solitary Sannyasi, Sri Swami Sivananda who may rightly be called the true repesentative of ancient Rishis in Modern times. May his work grow from strength to strength, and may he be spared to us for many more years to come to help and guide us on the path of spiritual development-is the prayer of a humble aspirant, myself. His life on the physical plane is most precious. He has done a great deal in preserving and awakening spiritual life in this unhappy land. May Lord Siva have mercy upon us and grant health and longevity to His Holiness.

Story of Swami Sivananda

STORY OF SWAMI SIVANANDA

Yesterday I received your telegram which woke me up from my slumber. I have been wanting to write to you since the last few months. I have been remembering you and your unnumbered acts of kindness. I am deeply impressed by your Divine Vision which clearly saw the state of my mind in which I have been these months. Your warning has stirred me up. I shall be writing to you now frequently about my health and Sadhana. Your Grace I beseech at this hour of my dire need. You can lift me up in every way. Through your generosity I have been regularly using your excellent preparation of CHYAVANAPRASH.

M.H. Syed, M.A.,Ph. D.,
Allahabad

I admire and value the great work which you have been doing more than a quarter of a century in dis semi-nating spiritual ideas throughout India and elsewhere.
Your books are widely read by the educated people of various communities.

Dr. Muhammad Hafiz Syed,
M.A., Ph.D.,D.Litt.
Allahabad University.

My Divine Father,

You always overwhelm me with your boundless love and kindness. I received some books more than a month ago. A few days ago I received a diploma of Fellowship of the Yoga University. For all this favour I offer you my cordial thanks.

Dr Mohamed Hafiz Syed,
Allahabad

I was happy to receive as an agrecable surprise as parcel of 13 books of your excellent publications. I am very grateful for this token of Good-Will from your good-self. I will try to read some of it myself and I will however take care to place the books at the disposal of others who may be able to appreciate them better. I hope to have your Darshan one of these days.

V.M.Saraiya, B.A.,
Bombay.

Having read some of the books sent to us by the Divine Life Society, we express that these publications have proved to be of immense use to readers of our Library to know more of spiritual life's guidance.

H. Farid Ma'ruf,
Chief Librarian,
The Islamic Library "Perpustakaan Islam
Foreign Relation Department,
Jogjakarta,
Java, Indonesia.

I am very grateful to you for sending me your latest publications. I have gone through some of these and admire the amount of work that you are doing for the suffering humanity. It is a queer fact in the history that humanity again and again adopts false standards and considers wealth and power as the yardstick for measuring one's greateness. It, is, however, left to the prophets to re-establish moral values as the only criterion of a man's greatness.

- S.A. Siddiqi, Esq.,
RAWALPINDI, Pakistan.

Esteemed Sivananda Swamiji,

Namaskaram, I had today a collection of books and periodicals published under your inspiration, and by you.

I skipped through some of them and asked my visitors of today to read them. It is a spiritual treat beyond description. May Allah give you and your holy work long life to continue this great effort in the cause of Divine and Humanity.

With very high regards,
Yours sincerely,

-Khan Bahadur G.S.A. Karim Suhrawardy
M B.E., I.G. of pelice (Retd) & former representative, of Travancore in Pakistan.

I read the numerous articles written by followers of Your Holiness on the occasion of Your Holiness 70th Birthday, all from the four corners of the world, proclaiming their gratitude for the spiritual help and aid Your High Hand has offered them on the "Way"..... It is in Your Own Hands that I am going to surrender myself…

-Erian Youssef Saad,
Ist Secretary to the Arab League,
DAMASCUS, *Syria*

Dear Sri Swami Sivananda,

No Yoga exists without You, and You are the Leader of all disciples here in Egypt. I consider You as my Father, asking your help in Yoga and to follow your way.

-Mohammed Yehia Ibrahim El-Gharbawi,
Mansourah, Egypt.

I happened fortunately to pick up your magazine:
The Divine Life and it captured my heart and mind.
May I, a Muslim by faith, be allowed to have the Holy Darshan of the Saint of Rishikesh, Swami Sivananda, and may I convey my devotional pranams to Him.

— Abdul Kalam,
Aligarh.

Greetings to Your Holiness from the Dean of School of Languages, Prof. Dr. Mourad Kamel. Also Prof Sobeigh from King Faud University took the biography of Sivananda and sends greetings. In Pope's philosophical council is some Sivananda 'vibration.' Sivananda is with everybody.

-Yogiraj Mohammed Abd Allah El-Mahdi.
Cairo-Egypt.

I convey my most sincere good wishes and hearty congratulations to Sri Swami Sivanandaji, the Sage of the Himalayas on his seventy-first birthday and pray for long life to continue his humanitarian mission with the zeal and help of his loyal followers and nearest co-workers.
There is no doubt that the chief Universal Doctrines of
" Adoration to Allah, the God and Love and Compassion for His creatures", are preached by the Great Swamiji through his sayings and writings and acted upon in his deeds and spread by means of Yogic Power throughout the length and breadth of the world. I would like that the first glimpse of his all-embracing Love should enlighten the souls of his motherland first and then through them the souls of the Muslim land-Pakistan, —so that both of them may forget their differences, embrace each other and
join hands in the general welfare of the humanity as a whole., so that both may become the lands of Peace and Paradise.
May Almighty Allah, the Paramatman, bless all the humanity and establish peace throughout the world

—Mirza Ahmed Ali,
Lahore, W. Pakistan.

SWAMIJI HAS ROBBED ME OF MY HEART

Your mercy on me is imperishable. You have robbed me of my heart and mind. My body is in Aligarh but my heart is always on the Himalayas, on the Ganges bark, in the Ananda Kutir and under your feet. Since I came here I am always eager to see you again. Two weeks in your Ashram have passed away like two days, but I am very restless here again. Having once met you, it has become all the more difficult to live in separation from you

I want to mention my dream that I had today in the noon. Not receiving your reply even today, I went to sleep with sad heart. I reached your Ashram. You appeared before me and beckoned me near you with smile and love. You are saying, "There is no curtain between you and me now." I bowed to touch your feet. Beloved Gurudev, in you I find my father and my mother, my friend and my Murshid and want to make you my Master. Will you please have me as your humble servant?

- Sri Abdul Kalam, M.A.
Aligarh.

Your Holiness, I am grateful to Your Holiness for your gracious letter of the 30th July and for your blessings to me and my wife. I also thank you for the medicines which you have directed to be sent to us. I have come to Delhi for a few days for a medical check-up and also on official business. I would have liked to visit Rishikesh to pay my homage to Your Holiness, but I find that the time at my disposal is very short and restricted.

Yours devoted,
H.E. Sri S. Fazl Ali,
Governor of Assam,
Shillong

Will you please accept my grateful thanks for the lovely gift of books you had sent me. I shall read them and I hope to gain a good religious knowledge through them. Please do always remember me in your prayers.

- Miss S. Majeed,
CEYLON.

I read book HEALTH AND HAPPINESS very carefully. I am sure you will be able to help me, in matters of health.

-A. S. Abrahman,
BOMBAY - 1.

After reading your wonderful work in many of your books and especially your life-story in your birthday Souvenir DIVINE LIFE, I am compelled to write to you to get your help and advice in leading a spiritual life.
I am a Muslim girl of twenty-seven years of age who has a great faith in the Hindu religion and its teachings. My ambition in life is to lead a spiritual life and I am very glad to inform you that I am making progress on the spiritual path by reading your teachings.
It is my greatest disire to visit your holy abode one day, or even to stay in your Ashram and work. I hope you will remember me in your prayers. I earnestly beg of you to reply this letter of mine in your own handwriting so that I could treasure it.

-Miss S. Majed,
CEYLON.

You would be surprised to receive this letter, I write to you, because I want to make you as a pen-friend, but I don't know your age nor your height, all the same I am writing to you, I like your name very much. I wish you will accept my friendship. I got your address from the Colornbo special and I was longing for one pen-friend from India, because I am very interested in India; first of all I must introduce to you myself. I am 14 years old, my name is Rashida Ata. My height is 5ft 4 inches. I have short and curly hair. My birthday date is 21st August. Well I study in Lahore. We play games and swimming. I will send you a snap of my school and of myself in the next letter. Please when you answer my letter give me more names of the girls over there for there are many girls in our school who want pen-friends from India. Thanks. Tell me everything in the letter about India for I have not been there. It might be a lovely place. My hobbies are horse-riding swimming and collecting postal stamps from foreign countries. What is your hobby? I have many friends over here. We enjoy ourselves very much. Have you been to Pakistan? There is a girl here; her name is Salima, Razia Guzanfar Ali Khan; she comes from India. Do you know her ?: Once again I must thank you if you send me more names of girls, alright, thank you. Please answer as soon as possible; for I will be waiting for your letter. With lots of love and kisses from your pen-friend Rashida At..

-Miss Rashida Ata,
LAHORE,

W. Pakishtan.

How wonderful was the idea to use the telegraph style for Yoga teaching, the first time since humanity exists.
Hosna and I were stupefied, also the postman, to whom I translated the text, He did not accept any money, saying that such a telegram is worth to be brought from Himalayas to Cairo for nothing.
Your Holiness, as I stated several times, has a very very great influence in Africa. They easily accept Divine Life everywhere. All Africa desires to adopt Sivananda as Prophet of the Black Race.

Sri Yogiraj Mohammed Abd Allah el Mahdi,
Cairo.

Peace be with you and the blessings of God. I have for acknowledgement your kind letter of 3lst March, contents of which have been noted by me with a great care. In reply I have to request your noble self that kindly let me have your blissful, instructions so that I may be able to remove my anxiety and attain the goal.

-Wali Ahmed Chowdhry,
KARACHI (Pakistan).

Peace be with you and the blessings of God. I hope this will find you in good health and every possible prosperity with your Godly missions. I very much regret to note that due to want of time and other personal complication I could not avail of the opportunity to drop you even a line but the memory of your delicious writings is always cherished in my heart and I used to remember you with due respect. As a result of constantly social and political troubles in India I have been compelled to leave the Indian Dominion where I think my religious faith and social customs were not safe. You know that I am born and brought up at Calcutta with a purely Islamic culture and have been educated from the Calcutta University as well as some time at Allahabad. From the year of 1950 I was employed at Eastern Punjab when I was quite fortunate to communicate with your good-self by post. I am really thankful to your goodself for your literature which have already been studied by me. I also distributed it to some of my friends at Lucknow and Bareilly.

I have seen a dream last night that your goodself came to me with some of your male and female disciples; one of them told me. "Swamiji has very kindly come here only to advise you that the present time is very badly in need of a young man like you who can very easily proceed with the duties entrusted by our beloved Swamiji to establish complete peace in this atomic age where nations are preparing to destroy the human being in the name of peace". Now I am passing my restless time and shall feel highly grateful if you kindly let me know your instructions and valuable advice that what necessary steps I can take to save the human being (Atma) from the acute distruction if any in future.

—Sri Wali Ahmed Chowdhry,
KARACHI (Pakistan).

I have been highly benefited in different ways since I became a member of the Divine Life Society and I pray to Allah the All-knowing, the All-wise and All-Pervasive to give the Society an eternal fruitful life. May Allah carry your message of light to every soul to illuminate it with love and sympathy, transcending caste and creed, nationality and religion, and time and space. May Allah grant you ever increasing energy and spirit for service which the afflicted humanity needs very badly to be soothed and healed.

—Kazi Amir Hossain,
Madras.

We are happy in thankful receipt of free copies of publications you have kindly sent to our library together with some pamphlets, as follows, each a one :

"Radiant Health Through Yoga (Illustrated) by Sri
Swami Sivananda.

"Platinum Jubilee Message, the Key to Cosmic Con-sciousness" by Sri Swami Sivananda.

"Sivananda The World Saviour" by Sri Sivananda-Shoba, M.Ph, S.D. L.S. M.S G.S.

"Guru and Di ciple" by Sri Swami Satchidana da.

These publications are indeed, of vital importance to readers of our library and those interested in them.
With kindest regards !

We beg to remain to be, gentlemen,
Yours sincerely,
The Perpustakaan Islam,
H. Farid Ma' ruf,
Chief Librarian.
THE ISLAMIC LIBRARY
" PERPUSTAKAAN ISLAM"
Foreign Relation Department.
Jogjakarata,
Java Indonesia.

Dear and Esteemed Swamiji,

I thank you so much for sending me a copy of " The Voice of Sivananda". " The Platinum Jubilee Message" and the Chart of Spiritual Instructions which I intend framing. It is very kind of you to send me periodically the works of the Ashram.

Thanking you.
Yours sincerely
G.5.A. Karim.
Teynampet, Madras.

Esteemed Swamijt,
Namaskar, How very good of you to write the letter to me dated 7th. received today, and the magazine and some books. The heart and the spirit desire to go to Rishikesh and spend the time in your holy company. But my old-age flesh hesitates owing to the long journey. Who knowsI may be there at any time. I am inspired by the second para in your letter.

With very high regards,

Yours sincerely,

Khan Bahadur G.S.A. Karim Suhrawardy
Retd. I.G. of Police.
Madras.

Dear and Esteemed Swamiji,

Namaskaras. Many thanks for sending me this week also a parcel of three books. All your works and the Journals are in my drawing room for my friends and visitors to read and be benefited.

Rajya Seva Pravina, Khan Bahadur
SD. G.S.A. KARIM SUHRAWARDY M.B.E.
Inspector General of Police (Retd)

My Dear Brother (A.K. Sinha),

I was so happy to receive your letter and to know the talks you had with His Holiness. His good wishes have greatly heartened me. I hope you will continue to remind him about me so that he may remember me in his prayers.

S. Fazl Ali.
Governor, Assam

Your Holiness,

I got your very kind letter, after I had written to you, and thank you once more for the keen interest you are graciously taking in me and my health. I am sure, under your care and with all your good wishes, my health will soon improve.

Assam is a very fine State but has many intricate problems, the toughest problem at present being the problem of establishing law and order in the Naga Hills. I hope that with your blessings everything will end smoothly.

I am venturing to enclose a very small cheque which I have drawn in your Holiness's favour because you can pass it on to any of the various institutions which are being run under your guidance. I hope you will be gracious enough to accept it.

With profound esteem,

Your devoted,
S. Fazl Ali
Governor, Assam.

Your Holiness,

I am most grateful to you for your very kind and gracious letter and am deeply moved to know that you have been conducting prayers for my health and for the restoration of peace in the Naga Hills. I have great faith in the efficacy of the prayers and I am sure they will bear fruit.

I hope you will continue to remember me in your prayers as I am still not as fit as before, though I have got rid of the fever and I am gradually improving. I am also worried about the situation in the Naga hills. But I am heartened by the very kind messages that I receive from you from time to time.

With profound respects,

Your devoted
S. Fazl Ali
Governor of Assam.

Revered and Beloved Swamiji,

With great joy, I am announcing that Brother and Mrs. H. S. Zecha are leaving Indonesia within a few days for a trip abroad. Both are eager to call on you and hope to spend several days in the abode of Bliss. This couple are Rosicrucians and Sri Zecha himself is also a Freemason. Since the inauguration of the Divine Life Society, Djakarta Branch, they joined our Movement too.

Swamiji, I am sure they will experience in reality the tremendous magic of your loving care and the outstanding performances of the Ashram.

Beloved Swamiji, with him and Mr. Zecha, as representatives of our Djakarta Branch, we are sending greetings, love and adorations to you and all the inmates of the Ashram.

Yours own
Sri R. Said Sockanto Tjokrodiatmodjo
Djakarta. Indonesia.

With your blessings and the balming attunement of your love, we all experienced with immense gratitude the inauguration of the Divine Life Society, Djakarta Branch. We thank you for your abundance of love and generosity of sending a bouquet of flowers through Sri Kwee Liong Tian. He himself was amongst us and delivered a speech on behalf of the Malang Branch of Divine Life Society. He was impressed by the solemn atmosphere of calmness of the whole audience during the simple ceremony and by the speeches following the inauguration. While writing this, your package of books arrived which we received with great joy. Together with other books you gave me while visiting your Ashram these will form the initial Library of the Branch. This evening I am invited by the Indonesion Citizens Community from Chinese origin to adress a gathering of some 300 men and women on the Divine Life Movement. Beloved Swamiji, all work so smoothly in His Pattern and your strong guidance is so perceptable. Sending adorations, love and prayers for your everlasting health.

- Sri R. Said Soekanto Tjokrodiatmodjo,
Djakarta, Indonesia.

Your Holiness,

I am grateful to you for your gracious letter and for your overwhelming kindness which is demonstrated by the performance of the 'Pujas' from time to time for my health under your directions. I am also thankful to you for your inspiring messages.
With profound esteem,

Your devoted,
-S. Fazi Ali,
Governor, Assam.

Revered and beloved Swamiji,

By courtesy of Dr. Viswanathan I am sending you on behalf of the Indonesian National Police a walking-stick, made of Sana-kling (a kind of blackwood), taken out of a Holy Forest in Japara (Central Java).

The significance of this stick is because it is made of the same piece of wood we have made the pole for our Police-banner (color). This police-color was presented by the President on the occasion of the police day celebration on Ist July 1955, We hope this walking stick will be of use to you in establishing the spiritual bond with Indonesian National Police. With you: blessing, may this Corps be inspired to live up to their vows, serving the nation in selfless service in close conformity with God's Laws, contributing their share in the upbuilding of our country, the peoples of the world, the welfare and happiness of the whole human race. Amien. Sending you, beloved Swamiji, as ever our love and adorations with prayers for your everlasting health.

Your own,
-R. Said Soekanto Tjokrodiatmodjo,
Djakarta.

I consider myself singularly fortunate in having your blessings and continued attention.

-S. Fazl Ali
Governor, Assam.

Dear Preceptor,
Your aim is full of highest esoteric doctrines. Undoubtedly it is the essence of devotion and perfections from which devotes can attain the knowledge of salvation. Now I have gone through your book " Yoga for the West" received by Editor Sri Gopal Chand Srivastava
"Anand", "Awaza-e-khalg, Banaras" and I got revelation that all men have equal right to make relationship with God. Hence everyone is entitled to practise Yoga to drink the Nectar of Immortality.
I remain in deep devotion of love for your guidance and loving services for all human beings. I am enchanted by your teachings in your magzaine.

-S.N. Azad (Guard) N.E.R.

BANARAS.

Thanks to your blessings... my assignment abroad during the month of March has come to its end successfully (visit to India)
From Tokyo I have been writing to you that before leaving abroad I have delivered a talk in Djakarta on the "Divine Life Society", showing the beautiful pictures of Swamiji and the self-made Movie for and audience of at least 80 men and women. With your guidance people became interested and preparations for establishing a *Branch of the Divine Life Society in Djakarta is shaping now. A group of nine men will be the first members included Fathe Van Gennep, known to you by correspondence. We feel sure that a great spiritual awakening in the whole world is on hand
During my short stay in America, I have met several families interested in the Divine knowledge and I have sent a request to the Forest University to kindly provide them with publications. Endless is my gratitude, Beloved Romo, for your blessings and prayers for my sake, During the whole tour and ever since, I have felt so strongly your loving guidance and attunement during circumstances I needed most. There is a chance for my going to Europe on duty next month. Then I will be given the blessing to see you again in person. I am praying for this opportunity. Coming back home from America, two new books with your autograph were waiting for me. Romo, many many thanks. Sending greetings, love and prayers for your good health.

-Sri R. Said Sockanto Tjokrodiatmodjo,
Djakarta. Indonesia.

Revered and Beloved Romo Swamiji,
Your letter has moved me deeply and with great joy.
It was shown to all the members of the preparatory committee.
The inauguration of the Divine Life Society will take place on the 28th June Give us your Blessing and guidance in this hour. Returning from Bandung (West Java) after a talk on the Divine Life Society in Lodge Dharma (Indonesian Freemasonary), I got your beautiful coloured picture. I have requests from Semarang (Central Java), Surabaya and Djokjakarta (Highness Paku Alam) to deliver a lecture on the Divine Life Society ior people who are all interested in our movement.

It is remarkable how people become interested and I am happy, being in the position to talk about you, beloved noble Romo and my impressions while experiencing the radiation of the holy abode of "Ananda Kutir". Sending you adorations and love with prayers for your ever-lasting good health.

—Sri R. Said Soekanto,
Divine Life Society,
Djakarta. Indonesia.

Holiness,

I am at the Lotus Feet of Your Holiness.
Angels visit Your Holiness in Rishikesh. They consider Your Holiness as a member of their mission on this earth and gave me some Mantrams of Your Holiness. The last Number of *Divine Life on ISLAM produced agreat satisfactionto allin Cairo.*
Angels,are highly interested in the Divine Life Programme.In Egypt people read Your books and the Divine Life Magazine. Mrs. Hosna Suleyman daily speaks about Your Holiness, and Serves unhappy people. She is patient, desiring to visit Your Holiness in body and in dream. I am passing the night in concentration ON YOUR HOLINESS DIRECTLY. Your Holiness' books are genial. *The Chief of Arab clan HADANDAWA sends to Your Holiness his religious compliments, afte reading the Islamic Number of the Divine Life.*

- Sri Yogiraj Mohamed Abdallah el Mahdi,
Divine Life Society,
Cairo. Egypt.

The hospitality of the Ashram is marvellous. The peace of the atmosphere is wonderful. I have never experienced this in Pakistan.

-Mrs.....
(Major-General,
PAKISTAN.)

Your 'Id' Number of the Forest University Weekly was received with gratitude and thanks. It was liked by all who read it. The article on 'Islam' was also praised by all.

These are the sermons which are urgently required to unify Hindus and Muslims. Had the whole of Bharat been your followers, the hatred and disharmony would have long since disappeared from the two countries,— Bharat and Pakistan both would have lived like loving neighbours and brothers. May you live long to achieve this object. As there are still four crores of Muslims in Bharat, your Upadesh would enable them to raise their heads, thinking of you as their God-sent patron and live in peace and prosperity along with their Hindu, Sikh, Buddhist, Jew, Christian brothers and also keep their religion intact in their heart and action.

—Mirza Ahmad Ali,
1 Retd. D.A.C M A., Lahore.

I am very grateful to you for sending me your latest publications. I have gone through some of these and admire the amount of work that you are doing for the suffering humanity. It is a queer fact in the history that humanity again and again adopts false standards and considers wealth and power as the yardstick for measuring one's greatness. It is however, left to the prophets like you to re-establish moral values as the only criterion of a man's greatness

-S. A. Siddiqi, Esq.,
RAWALPINDI, Pakistan.

Anybody who has come in contact with Sri Swamiji Maharaj or even read his books and writings should willingly come forward to help in the noble cause.

-Peermahomed,
BOMBAY.

My divine father,
You always overwhelm me with your boundless love : and kindness. I received some books more than a month ago A few days ago I received a diploma of Fellowship of the Yoga Vedanta Forest University. For all this: favour I offer you my cordial thanks.

-Sri Dr. Mohamed Hafiz Syed,

ALLAHABAD:

Prof. Mohamed ABD. Allah El Mahdi,
Lecturer on German & Russian Language,
CAIRO, Egypt.

Holiness,

Sri Swami Radhananda from Vancouver was here and on this occasion I spoke with our dear child Hassan Hamdi. This boy was so extremely devoted to your Holiness, that he has been running through town, spreading your teaching etc. He collected some friends for making them lecture about the wisdom of Sivananda.
I shall every month give him " Divine Life " numbers for his disciples, as he likes to "disseminate". Every Yogi or Sadhak is disciple of Your Holiness, not my own. Everybody shall honour the Guru in God's place, because he heard from Guru things which are not from this created World.